DOCUMENT RESUME

ED 241 405 SO 015 433

TITLE	The Role of Social Studies in Education for Peace and Respect for Human Rights in Asia and the Pacific. Report of a Regional Meeting of Experts (Bangkok, Thailand, December 16-22, 1980).
INSTITUTION	United Nations Educational, Scientific, and Cultural Organization, Bangkok (Thailand). Regional Office for Education in Asia and the Pacific.
PUB DATE	81
NOTE	90p.
AVAILABLE FROM	UNIPUB, 205 East 42nd Street, New York, NY 10017 ($2.00).
PUB TYPE	Collected Works - Conference Proceedings (021)
EDRS PRICE	MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS	Civics; *Civil Liberties; *Comparative Education; Curriculum Evaluation; Educational Improvement; Educational Needs; Educational Practices; Educational Research; Elementary Secondary Education; Ethical Instruction; Foreign Countries; Futures (of Society); *Peace; Program Descriptions; *Social Studies; Teacher Education; Teaching Methods; Values Education
IDENTIFIERS	*Asia; *Pacific Countries

ABSTRACT

UNESCO member states discussed educational efforts undertaken to improve international understanding, peace, and respect for human rights. Chapter 1 summarizes the reports of individual countries. Although the citizens of each of the countries have their rights protected through their respective constitutions, there is some variation in the interpretation of the human rights concepts. It is generally through the area of elementary and secondary social studies that the countries are attempting to educate their citizens concerning peace and human rights. Although teaching methods are not reported on in detail, where reference is made it appears that a variety of strategies is being practiced. Some teacher education is being implemented. The areas that are least reported upon are research and evaluation. Chapter 2 contains a summary of the discussions that followed each country's report; these discussions concerned how to improve social studies/civics/moral education. Suggestions for future action at the national and regional levels are discussed in the concluding chapter. Appendices include the agenda, the participant list, and the inaugural address. (RM)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED241405

THE ROLE OF SOCIAL STUDIES IN EDUCATION FOR PEACE AND RESPECT FOR HUMAN RIGHTS IN ASIA AND THE PACIFIC

Report of a Regional Meeting of Experts
Bangkok, 16-22 December 1980

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

This document has been reproduced as received from the person or organization originating it.

Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official NIE position or policy.

"PERMISSION TO REPRODUCE THIS MATERIAL IN MICROFICHE ONLY HAS BEEN GRANTED BY

Maria Lao Sunthara

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

SO 013 433

UNESCO REGIONAL OFFICE FOR EDUCATION
IN ASIA AND THE PACIFIC
Bangkok, 1981

© Unesco 1981

Published by the
Unesco Regional Office for Education in Asia and the Pacific
920 Sukhumvit Road
G.P.O. Box 1425
Bangkok, Thailand

Printed in Thailand

Opinions expressed in this publication represent the views of the participants of the Regional Meeting of Experts, and do not necessarily coincide with the official position of Unesco. The designations employed and the presentation of the material herein do not imply the expression of any opinion whatsoever on the part of Unesco concerning the legal status of any country, or of its authorities, or concerning the delimitations of the frontiers of any country or territory.

BKR/81/RHM/181-750

CONTENTS

Introduction 1

Chapter One : Review of educational efforts for international understanding and respect for human rights . . . 4

Chapter Two : Improving social studies/civic/moral education for enhancing international understanding and peace and promoting respect for human rights . . . 41

Chapter Three : Suggestions for future action at the national and regional levels . . . 75

ANNEXES

Annex I : Agenda 80

Annex II : List of Participants 81

APPENDIX : Inaugural address by Mr. Raja Roy Singh, Assistant Director-General ROEAP . 85

INTRODUCTION

Background

The Regional Meeting of Experts on the Role of Social Studies in Education for Peace and Respect for Human Rights in Asia and the Pacific[1] was convened from 16-22 December 1980, at the Unesco Regional Office for Education in Asia and the Pacific, in pursuance of Resolution 1/1.5 2.3/1 adopted by the General Conference of Unesco at its Twentieth Session (1978). The Meeting also implements Recommendations No. 1 and 20 of the Fourth Regional Conference of Ministers of Education and Those Responsible for Economic Planning in Asia and Oceania (1978).[1]

Objectives

The main purposes of the Meeting were:

- to exchange experiences of the Member States on the role of social studies/civic/moral education for enhancing international understanding and peace, and for the promotion of respect for human rights;
- to discuss ways and means of improving social studies/civic/moral education for such purposes.

Inauguration

The Seminar was inaugurated by Mr. Raja Roy Singh, Assistant Director-General, with Mr. A. Chiba, Deputy Director, Unesco Regional Office for Education in Asia and the Pacific, providing the welcome address. (Vide Appendix for the Inaugural Address)

---

1. The General Conference of Unesco, at its Twenty-first Session (Belgrade, 23 September-28 October 1980), adopted a resolution that the name of this region be changed from 'Asia and Oceania' to 'Asia and the Pacific'.

The Meeting was attended by 17 participants from 16 Member States and five observers from the National Commissions of Thailand and the USSR, and from WHO and SEAMES. (Vide Annex II for the List of Participants).

Office bearers

The inauguration was followed by the election of the Office Bearers of the Meeting. The following were unanimously elected:

Chairman	:	Dr. Vichai Tunsiri (Thailand)
Vice Chairman	:	Prof. Ru Xin (People's Rep. of China)
Rapporteur General	:	Mr. N.W.M.S. Gunasekera (Sri Lanka)
Group A Chairman	:	Mr. Sardjono Sigit (Indonesia)
Group A Vice Chairman	:	Prof. V. Mitina (USSR)
Group B Chairman	:	Mr. Rex Bloomfield (New Zealand)
Group B Vice Chairman	:	Prof. M. Luz Lorredo (Philippines)

Mr. J.Ratnaike of the Unesco Regional Office for Education in Asia and the Pacific acted as Secretary to the Meeting.

The Office Bearers constituted the Bureau of the Meeting, supported by the Secretariat. The Bureau met regularly to review the progress of the Meeting. The Bureau also nominated as Group Rapporteurs the following participants:

Group A	:	Mr. W. Brewer (Australia)
Group B	:	Dr. G.L. Adhya (India)

Meeting activities

In the three plenary sessions following the inaugural, participants presented their country reports. (Vide Annex I Agenda). Lively discussions followed each of the country reports. These

reports highlighted the constitutional and legal bases and definitions for international understanding, peace and human rights in the countries. They further elaborated on the development of curricula, the learning/teaching materials and activities, and teacher training. The plenary sessions were followed by Group discussions dealing with curriculum development, development of learning/teaching materials, learning activities, teacher training and research, at the first level (Group A) and second level (Group B) of education.

Chapter One

REVIEW OF EDUCATIONAL EFFORTS FOR INTERNATIONAL UNDERSTANDING AND RESPECT FOR HUMAN RIGHTS

The citizens of all countries represented at the Meeting, without exception, have their rights protected through specific clauses in their respective Constitutions. In addition, several countries reported additional legal and other instruments for ensuring respect for the rights of particular national groups such as children, women, minorities, socially and economically disadvantaged populations. A few countries have incorporated in toto the UN Declaration on Human Rights into their constitutional instruments.

International Understanding and Peace also appear specifically, or are indirectly mentioned, in constitutions or other legal instruments of all nations, or in high level policy statements.

Nevertheless, the Country Reports indicate some variation in the interpretation of some of these concepts. For example, Human Rights in one country means the right to 'collective mastery'. In another, pointed references to not differentiating between Human Rights and International Understanding and Peace are indicated. Naturally, the national ideology will prescribe the particular interpretation considered valid for a particular country.

Derived from such constitutional, legal and policy directives, every country represented at the Meeting has reported educational action related to International Understanding, Peace and Respect

---

1. This chapter is derived from Country Reports presented at the Meeting.

for Human Rights, at both primary and secondary levels. The appearance of these educational efforts seems to be generally through the area of social studies, although a few countries have reported separate subject activities under (say) moral education, in which these concepts are considered.

Within what is called social studies, countries have reported a variety of forms of organization - sometimes only as history and geography taught separately or as a single 'area' in the timetable but having subjects with separate identities. Others have put together, though with still separate identities, combinations of history, geography, civics, economics, sociology, anthropology, psychology. Still others have attempted inter-disciplinary or multi-disciplinary amalgamations, deliberately linking two or more discipline areas through integrating conceptual principles or through using such discipline principles to play upon significant real life issues. A variation on this latter theme is a hybrid of separate discipline content considerations in the classroom (the theory) and an immediate follow-up in out-of-school activities in which the theory finds opportunities for application in real life situations.

While this wide spectrum of organization of content called 'social studies' is reported by the countries, it would seem that in most countries, at the lower primary level at least, a degree of integration of content has taken place. The increasing variation among countries becomes more and more visible higher up the education system.

Methodologies for teaching and learning are not reported in detail by most countries, but where reference is made to these, at least in some countries it would appear that a variety of learning/teaching strategies and approaches are being practised, over and above the direct teaching in classrooms. In a few countries, intervention in the community on social action activities, and joint activities among students, teachers, parents and the community for concretizing and enhancing concepts of international understanding, peace, and respect for human rights, form a particularly important learning/teaching strategy.

Specific mention of programmes for teacher education related to international understanding, peace and respect for human rights has been made only in a few Country Reports. However, in these countries the vital requirement of teacher enhancement for the implementation of educational efforts for international understanding, peace and respect for human rights has been strongly indicated with specially designed training and orientation programmes developed for the purpose. A variety of learning materials used in the countries have been mentioned - ranging from a direct textbook to resource packages, often multi-media in design.

Perhaps the areas that are least reported upon are research and evaluation - and what is reported in fact indicates the admitted inadequacy and paucity of such efforts.

In the following, very brief country summaries of educational efforts for international understanding, peace and respect for human rights are presented:

Afghanistan

The guidelines for educational efforts in international understanding, peace and respect for human rights indicate three principles: (a) persevering in efforts to resolve conflicts without recourse to force; (b) steadfast efforts to halt the arms race; (c) long-term efforts to develop in the mind of man a fully conscious vision of the supreme need for a solid foundation for peace.

Closely associated with the efforts stemming from these guidelines are the programmes for the eradication of illiteracy and the expansion of educational opportunity including learning in the mother tongue of the various national groups, which form essential components of the practical manifestation of respect for human rights.

A second area of operation is in the content of education, in particular for social studies. The curriculum sets high standards for civic and moral education and for enhancing international understanding and peace. The social studies curriculum

incorporates components of sociology, political science and civics in addition to history and geography.

International issues, such as the benefits of disarmament, are components of the learning.

Teacher training specifically for this area of learning has been initiated at a new institution - the Institute of Social Studies.

Australia

The devolution of responsibility for curriculum decision making, away from centralized system agencies and towards individual schools, has produced great diversity between schools and frequently within schools. Hence an unitary description of education for international understanding, peace, and respect for human rights in Australia is not possible. Nevertheless, the philosophical commitment to this area at present is stronger than at anytime previously.

It is possible to identify a typology of four broad categories of approaches in this area within the broad framework of the Social Studies: inter-cultural and multi-cultural education; international education; global education; development education.

Each learning category is usually derived from some source that gives that particular movement its philosophical identity. Similarly, each category is usually translated into some curriculum organization, be it syllabus, programme or packages of materials. Ultimately this will be interpreted by the classroom teacher and the students. Through teacher-education, research and other means, concept renewal and nurturing is attempted.

In primary schools, social studies curricula usually follow an expanding interest model: self; family; neighbourhood; community; state; nation; other nations.

In secondary schools most social studies programmes introduce ideas and values related to international education in the context of community studies; urban studies; comparative

geography; cultural studies; contemporary Australian issues; contemporary world issues.

A variety of teacher training programmes have been initiated for the purpose. A central problem is the excessively comprehensive, diffuse and convoluted message of internationalism. It becomes at once, everything yet nothing. The movement clearly requires a focus of energy in a few appropriate areas of the curriculum. The purpose should be to undertake a limited range of activities and do them very well. The second major difficulty becomes one of how best to induce change in educational systems. It seems that the idea that 'pieces of paper' distributed frequently and widely to potential clients is the way to achieve communication and change, is still valid. Obviously this is not the case. Change is a person-to-person process. Those activities which have used this approach have clearly enjoyed success. The subtlety and complexity of change processes do not seem to have been taken into consideration. Other difficulties are apparent, such as inadequate teacher education and the lack of learning materials. These will be self-resolving as commitment grows. The education effort is engaged in changing attitudes and values of people as a pre-requisite for cultural change. The time span for this type and scale of activity should be measured in generations of people. Consequently thorough, sound and enduring change should not be sacrificed for cosmetic and short-term outcomes.

China

Moral education, as a vehicle for educational efforts directed towards enhancing international understanding, peace and respect for human rights, begins early at kindergartens and primary schools. Its main theme comprises the 'five loves': love for the country, love for the people, love for work, love for science and love and care for public property. Children are taught to respect other people, to respect their teachers and their elders, to be good to each other and to observe principles of social morality. In the first year of middle school education, a special course on "How Teenagers Should Cultivate Themselves" is offered for the first term to help students develop a moral sense and observe a civilized code of conduct; a course on "The

Constitution and Law" is offered for the second term, which devotes mostly to teaching students to respect and protect human rights. In the institutions of higher learning, there is a weekly seminar on current affairs and political studies, at which students get together to study the Constitution and the Chinese legal system and discuss international affairs; in some educational institutions special lectures are also given on related subjects.

Human rights education in schools and in the institutions of higher learning is directed by the political education department under the Ministry of Education. This department is compiling text materials for the various levels. In teachers' schools and colleges, more people are being trained for teaching this subject.

Research work on human rights problems is conducted mainly in institutes under the Chinese Academy of Social Sciences. China's social scientists are delving into the human rights problem from the angles of philosophy, jurisprudence, sociology and political science. This has aroused widespread interest. In the philosophical circles, an effort is being made to give a new appraisal of the concept of humanism and the study of human rights is conducted on the basis of the principle of socialist humanism.

India

The Indian National Commission for Unesco has been active in framing guidelines for curricular improvement concerning education for peace, international understanding and human rights for a long time. As early as 1965, the Commission had organized a National Seminar which recommended specific instructional items for different levels. It recommended that for the primary level, instruction on awareness of basic human rights of children e.g., right of every child to dress properly, eat regularly, go to school, etc., needed to be created. At the secondary level, the Study of the Declaration of Human Rights, the achievements and violations of the Declaration, were required to be studied by the students. These recommendations were later implemented by the National Council for Educational Research and Training (NCERT) and its counterparts in the States in curricular modifications.

In social studies/social sciences, along with the basic items of the disciplines, essential elements for the promotion of human rights, international understanding and peace have been incorporated at all levels. At the first level, the students are introduced to diverse ways of living by different peoples, the variety and richness of their heritage, the shrinkage of the world by improved means of communications and transport and inter-dependence of the peoples for goods and services. An entire unit is devoted at this level to the formation of the United Nations and its varied functions. The main points highlighted in this unit are: things that divide people, beginning of the United Nations, UN Charter, UN Organization and the achievements of the UN.

In all the components of the social studies/social sciences course at the secondary level, namely, history, civics and geography, physical and human developments have been explained in their world context. At this stage, history forms a major subject area. For the first three years, history of India and its world background is taught, whereas the last two years are directly given to the study of world history. Particularly at this stage, the common roots of human civilization and the contributions made by various cultures to the total heritage of mankind are described in bold relief. The other important aspect of the history lessons at the second level is: how human rights evolved and were established through successive revolutions and world developments, especially during the last three centuries.

The teaching of civics at this level aims at making the students understand the important political, administrative and social institutions of the country, assess India's role in the present day world and appreciate the functioning of the U N as a meaningful international agency. In the prescribed civics textbooks, while describing the democratic form of the Government of India, the major problems challenging democracy in the country, such as casteism, untouchability, communication, inequality of woman, economic inequality, have also been pinpointed. How an international organization is engaged, through its specialist agencies, in all kinds of humanitarian activities which range from 'preventing wars to preventing diseases' is present in the last section of all

civics textbooks. In this connection, India's continued co-operation with the U.N. since its inception is also highlighted.

The curriculum and textbooks on geography, at the secondary level, cover a wide range of environmental, economic and technological characteristics of all the regions of the world. By studying the widely varying ways of living of the peoples all over the world, the students develop an appreciation of the environmental and socio-economic causes of their problems as well as of the inter-dependence of various geographical regions.

There is provision for moral education in most schools in India, either as an independent subject or integrated with other subjects. Moral education programmes help to inculcate values concerning universal brotherhood, respect for human dignity and human rights, international understanding, awareness of inter-dependence of nations, along with many many other values pertaining to self, society and the country.

Indonesia

The National Ideology or Pancasila consisting of the following:

- The Principle of Belief in the One and Only God;
- The Principle of Just and Civilized Humanitarianism;
- The Principle of Indonesian Unity;
- The Principle of Democracy Guided by Wisdom through Deliberation/Representation;
- The Principle of Social Justice for the Whole of the Indonesian Peoples,

forms the essential guideline for efforts in education for international understanding, peace and human rights.

The second principle of Pancasila, namely the Principle of 'Just and Civilized Humanitarianism' analysed further, results in the following concepts:

- Recognizing the equality of levels, equality of rights and equality of obligations among the people.

- Mutual love among the people.
- Establishing the attitude of respecting others.
- Not acting arbitarily towards others.
- Highly respecting human values.
- Being fond of performing humane activities.
- Being brave to defend truth and justice.
- The Indonesian Nation feels that they are part of the entire human beings, thus the attitudes of mutual respect and co-operation with other nations are established.

Social sciences in Indonesia function to develop the intellectual competencies to be able to study social problems scientifically. Pancasila Moral Education especially emphasizes understanding and living based upon Pancasila and the 1945 Constitution as the life-view of the Indonesian Nation. In the social sciences, understanding of the value system is related to its comparison with other value systems, while in the Pancasila Moral Education, the value system is clearly understood as that contained in Pancasila and the 1945 Constitution.

The curricula for elementary education and general secondary education were completed in 1975, and those for vocational secondary education in 1976. Before that, the Pancasila Moral Education was integrated into civics. Since civics was considered not suitable any longer, for this particular purpose, the field of studies of civics was changed or widened covering moral education as well, which was then called Pancasila Moral Education. The terms human rights, international understanding and peace are explicitly mentioned and described in the curricula. All of them refer to the moral points and ideology of Pancasila, as reflected in the second Principle. Intended learning outcomes are specified in detail in terms of cognitive, psychomotor and affective competencies.

Several educational methods are used in Pancasila Moral Education, such as the lecturing; question and answer; discussion

or deliberation or exchanging ideas; assignments; games and stimulations; socio-drama.

Owing to the importance of Pancasila Moral Education in national building, a special team was formed in the Ministry of Education and Culture to deal with the problems. The task of the team is to prepare the teaching materials suitable for each level of education, to select methodologies and evaluation techniques, and to arrange the writing and distribution of the books.

Since the ultimate aim of Pancasila Moral Education is the competence to live and practise Pancasila, a Pancasila Moral Education teacher is expected to:

- have conviction towards Pancasila, as the foundation of the State and as the life view;
- have morals, reflected in attitudes and behaviour which are in accordance with the living norms of Pancasila;
- have true knowledge of Pancasila, the 1945 Constitution and other supporting knowledge;
- master the required educational and methodological skills;
- understand means of evaluating moral education.

In the preparation of prospective Pancasila Moral Education teachers, the following fields need to be well understood by them:

Basic knowledge

- The 1945 Constitution and its implementation.
- The Guide to the Living and Practice of Pancasila, and the Broad Outlines of the State Policy.

Supporting knowledge

- Philosophy/moral philosophy
- History of the national struggle
- Civics/Indonesian State structure
- Sociology/Indonesian anthropology

Pedagogical knowledge

- General pedagogy
- Psychology (general, child, and youth)
- Guidance and counselling
- Didactics/educational methodology/specific methodologies
- Curricular problems at school.

Pre-service and in-service courses for teachers have been organized for all levels of education, specifically to teach Pancasila Moral Education.

Research in this area includes investigations on:

- Pancasila Moral Education materials which are related with the Guide to the Living and the Practice of Pancasila.
- Delivery methods for Pancasila Moral Education.
- Evaluation techniques in Pancasila Moral Education.
- Teachers' experiences in teaching Pancasila Moral Education.

Japan

Japan has national curriculum standards to be used for curriculum planning at elementary, lower secondary and upper secondary schools and these are rigorously followed. "Courses of Study" for both elementary and lower secondary schools are composed of three areas, namely discipline subjects, moral education and special activities. Schools should allocate one school hour to moral education every week, and teachers should endeavour to give systematic and developmental guidance during the hours of moral education. At the same time teachers are expected to supplement, deepen and integrate moral education during the hours of other subjects and special activities. There are 28 basic values listed in the 'Course of Study' for elementary schools and 16 values for lower secondary schools.

For the lower secondary school moral education, the overall objectives are as follows: "Moral education should be aimed at cultivating the pupils' morality essential in having them grow up into Japanese, who would apply the spirit of respect for humanity in their specific life at home, at school and in society, strive for the creation of a culture rich in individuality and for the development of a democratic society and nation, and contribute toward a peaceful international society."

In elementary schools, usually three hours a week are allocated to social studies. After teaching about pupils' families, neighbouring communities and their own country, teachers are encouraged to guide pupils (6th graders) to understand aspects such as the world's natural environment, the situation of the people living under diversified climatic conditions, the close mutual relations between the nations of the present world and have the children deepen their concern about the strong desire of people for peace in the world and the standpoint of Japan which is striving towards this end.

In lower secondary schools, social studies are taught as geography, history and civics. Specific attention to international understanding, peace and respect for human rights and dignity have been incorporated in all three.

Textbooks are free of charge to all pupils in the compulsory cycle. Although textbooks are published by private publishers following the guidelines set by the "Courses of Study", they are subject to authorization by the Ministry of Education, Science and Culture. For moral education, authorized textbooks are not required, but for social studies there are several types of textbooks in each grade and field.

Special teacher education programmes, extra-curricular activities, mass media programmes and community programmes are developed to support education for international understanding, peace and respect for human rights.

Research on international education has been conducted since 1953 when the first Unesco Associated Schools were

designated. The research has been currently undertaken in four elementary schools, 11 lower secondary schools and eight upper secondary schools. When the research began in 1953, experiments and diffusion of international education was attempted in studies of human rights, understanding of different nations and ethnic groups, and studies of the United Nations and other organizations. International education today is being extended to the elementary level of education as well as all areas of curricula. Moreover, recent research covers the analysis of the place of international education in adult and continuing education. In addition, other projects include themes related to pollution, the environment and use of natural resources, all of which are contemporary issues.

The experimental work being done in the Unesco Associated Schools is carefully evaluated. This work has demonstrated possibilities for future international education for Japanese schools though it is argued that it may be difficult to apply what has been achieved in the pilot schools to regular school situations.

Malaysia

Social studies is taught through geography, history, civics. Moral education has recently been proposed as well. However at the lower elementary level (grades 1-3), social studies is integrated in local studies, constituting elements from the above subjects. At the upper elementary level, and up to the end of the 11th year (grades 4-11), social studies is taught as separated subject areas. The issues pertaining to human rights, peace and international understanding are embedded in the history, civics and the proposed moral education curricula.

Malaysia is deeply concerned with two major issues: national unity and meeting manpower requirements. Malaysia hopes to achieve national unity through an active language policy and fostering of the right values and attitudes. Through the school curricula in general, and through the social studies subjects in particular, children are encouraged to be tolerant to each other's religions and beliefs, appreciate their similarities and respect their differences, and to strive for world peace. As the world grows smaller due to improvements in transport and communications there is increasing inter-dependence.

Peace and respect for human rights

No country can afford to disassociate itself from the rest of the world. National unity based on mutual trust and respect goes hand-in-hand with global interdependence and international understanding. All these concerns are reflected in the educational policies and school curricula.

One of the tasks of the Curriculum Development Centre is to formulate curricular materials such as the syllabus, teachers guides, learning materials and teaching aids. The formulation of school syllabi including those for the social studies, however, is not the responsibility of the Centre alone. When the need for any curricular revision or renewal is felt, a subject syllabus commitee is formed by the Central Curriculum Committee (this body is the highest professional committee in the Ministry of Education) which appoints one of the Directors of the Divisions in the Ministry to chair it and draw members from the different representatives from within and outside the Ministry. The latter usually come from the local universities and act as resource persons or experts in the committee. The relevant section of the Curriculum Development Centre acts as the secretariat and the co-ordinator. After the completion of the syllabus, it has to be approved by the Central Curriculum Committee which then sets out implementation strategies. At this stage relevant divisions of the Ministry will be involved, such as the Teacher Training Division for pre-service teacher education, the Curriculum Development Centre for in-service teacher education, the Textbook Bureau for the preparation and evaluation of textbooks.

Both the civics and history curricula went through these channels and have now been implemented in all schools since 1978 for history, and 1979 for civics. There is no special commission/committee/task force/unit responsible for the preparation of curricula related to respect for human rights, international understanding and peace.

In the development of social studies curricula and textbooks for promoting respect for human rights, international understanding and peace, the Unesco National Commission has contributed in organizing seminars and exhibitions based on the United Nations

theme and enabling officers of the Ministry to participate in seminars, and workshops dealing in these issues.

Major issues for the promotion of respect for human rights are incorporated in the proposed moral education syllabus, currently being tried out in pilot schools. In this syllabus, sixteen values are identified to be taught at the elementary and secondary level, the treatment of which becomes progressively deeper at the higher grade levels. Through the two values, love and respect, the promotion of human rights is directly or indirectly dealt with.

At the lower grades, respect for rules, law and authority, respect for time punctuality and time usage, respect for elders, filial piety and respect for another's beliefs and customs are being emphasized. The last one, respect for another's beliefs is in line with one at the fundamental liberties of human beings, freedom of religion.

The civics syllabus for the elementary grades gives the same emphasis, under a broad reading; Desirable Personal Characteristics and Values. Under this topic a child is required to respect parents, teachers, leaders and elders and to respect and to abide by rules and laws.

In the history syllabus at the elementary grades, concern for human rights is implicit. One of the global objectives for learning history is to instil the feeling of oneness among children, through an appreciation of the religious and cultural beliefs and manifestations of other ethnic groups. Topics on religious and cultural activities are included to make children aware of the different beliefs and religions of the people, to respect them and participate in them. Observation of public holidays for the main religious festivals is one way of doing this. The treatment of human rights at the secondary level is also indirect.

In the proposed moral education syllabus, the issues of international understanding and peace are to be integrated in the learning of values such as: respect for nation, love for nature, respect for another's beliefs, love for life and humanity, love for nation, patriotism, love for peace and harmony as opposed to

friction and strife. These values are taught right through the elementary and secondary levels. The treatment would, however, vary according to the grade levels with emphasis more on habit forming at the elementary level and convictions and beliefs at the secondary level.

The issues of international understanding and peace are given direct treatment in the civics syllabus both at the elementary and secondary level. At the elementary level, these issues come in the topic Our Government and Nation. At the secondary level, these issues are provided more depth. While at Grade 10, children learn about Malaysia as a society, at Grade 11 this topic extends to learning about Malaysia as a nation. It is under the sub-topic Relationship Among Nations, that international understanding and peace are discussed. The importance of close relationships among nations and the nation's effort to practise co-operation with neighbouring nations and other nations, form the main elements.

In the history curriculum, promotion of international understanding is one of the global objectives. In the proposed history syllabus for the upper secondary level, issues that are international in nature are to be introduced. Examples of these issues are the refugee problem - its importance to Malaysia and the need for international co-operation to deal with it - and international terrorism.

Besides school textbooks, many reading materials are provided to children for the learning of international understanding and peace in the school libraries/resource centres and public libraries.

From 1981, pre-service teacher-training programmes will be provided for a period of three years. Local studies, history, civics, geography and moral education have their own curricular specifications and requirements for teacher training.

No specific experimental activities and projects have been or are being carried out in Malaysia to promote education for human rights, international understanding and peace. Related researches and evaluations that are being conducted in Malaysian schools during the last five years include evaluation of the

implementation of the civics syllabus for secondary schools (Grade 7-9),(1975), evaluation project to obtain public reaction towards the values identified in the moral education syllabus (1980), evaluation of the effectiveness of the method of orientation to curricular programmes 1979/80, and evaluation of the moral education project in Malaysia.

Nepal

Social studies at first and second levels includes a section on the United Nations, through which the concept of human rights, peace and international understanding as stated in the Charter,is imparted to the students. At the second level, the basis of Nepal's foreign policy - Pancha Sheela (meaning five principles: respect for integrity and sovereignty of nations, non-interference in another state's internal affairs, economic and cultural co-operation, renunciation of force and peaceful co-existence)is emphasized.

A committee responsible for curriculum development for education in international understanding was constituted by the Unesco National Commission of Nepal/Education Ministry, in 1969. The Unesco National Commission of Nepal has conducted symposia to develop curricula for classroom teaching and/or extracurricular activities in this area.

To facilitate the teaching of human rights, peace and international understanding several teacher resource books, some translated from English, have been published. However, textbooks especially promoting human rights, international understanding and peace have not appeared as yet at the school level.

With the exception of a few privileged schools, the only teaching method used is the historical one. Project method and special experience are seldom used. This limitation in teaching methods used is due to the fact that most of the schools have a large number of students in a class and that teachers have not received proper training in various teaching techniques. The extracurricular activities most common among school students which help to promote international understanding are participation in Junior Red Cross, Girl and Boy Scouts and Unesco Clubs. Other

activities need to be introduced and popularized. Schools also enjoy holidays on Human Rights Day, UN Day, Children's Day, Women's Day. These occasions are celebrated with essay contests and lectures in the respective subjects. In some schools simulated UN sessions are held. At this stage, without the proper study, it is difficult to ascertain the kind of changes in attitudes and behaviour patterns of students as a result of these activities.

The lack of pre-service teacher training in the subjects related to human rights, international understanding and peace is a significant factor. As of now, occasional Unesco/Education Ministry sponsored symposia for teachers regarding human rights, international understanding and peace seem to be the only orientation available.

The Associated School Project (ASPRO) was first initiated in 1969 with four schools participating. The main objective of ASPRO was to promote international understanding through education. Three main subjects are taught under the programme: study of other countries, study of human rights, and study of the UN. By teaching these inter-related subjects, ASPRO aims to produce a better citizen fully aware of human rights and committed to international understanding and world peace.

New Zealand

In New Zealand all students follow a course in integrated social studies from the age of 5-15 years. In the upper secondary school, they study history, geography and economics. Exploring the values and beliefs and human rights and obligations is part of integrated social studies. The policy is not to teach moral education as a separate subject.

A project is underway in which the Ministries of Transport, Police, and Justice, along with the New Zealand Law Society work with the Ministry of Education to produce learning materials. Youth education resource people from the Ministries of Transport and Police visit schools to work with teachers and classes to educate about rights and responsibilities in the law.

Some of the tax on alcohol is used to fund a drug education resource project to deal with the problems of alcohol, and of illicit drugs.

The economic recession has created significant unemployment for the first time in 50 years. Materials and programmes to help educate about the right to work, and to help school leavers find jobs are receiving current attention. These include work experience programmes for students while they are still at school. A resource kit of material on the role of trade unions has just been produced.

Perhaps the major issue in human rights in New Zealand is how to educate the majority about the need for cultural maintenance of minority groups especially Maoris and Pacific Islanders. Maori and Pacific Island groups have a major role to play in developing the national way of life. The traditional policy of assimilation, however, still finds many supporters in the public, and in the teaching profession. Attitudes have to be changed. This is proving a difficult task.

Teaching guidelines have been prepared on ways of developing moral and values issues related to human rights, in social studies. A book discussing the concept of a morally educated person has been distributed to all schools.

There is an emphasis on the study of the cultures of peoples in Asia and the Pacific, in social studies and also in geography and history. Much of this material is now becoming dated and New Zealand would hope to establish links with curriculum centres in the various countries of the region to get their help in producing new and more authentic material. Textbooks are not used for social studies. Supplementary booklets, picture sets, tapes etc. are required. Studies of world problems and world peace are carried out in social studies. The efforts of United Nations agencies such as Unesco do not receive effective treatment, however. In many school programmes education about disarmament and the arms race is done, but not in a co-ordinated way. Posters and materials to allow a main focus on this in schools would be perhaps a way of emphasizing the problem.

Most primary school material is produced by the Ministry, and most secondary material by the private sector publishers, with guidelines from the Curriculum Development Centre.

A policy of widespread public involvement and discussion of moral values and religious issues in the curriculum has been followed, especially since 1974. While there is a basic human right involved, the right of parents to help shape the values of the curriculum, there are also dangers, clearly apparent, of pressure group influence on schooling.

Teacher training (pre-service and in-service) emphasizes the civic, social and moral values issues which are basic to social studies. Nevertheless, many teachers complain that they do not know how to handle values issues and human rights. Many would still prefer to just teach factual information. Teachers are not well informed about the United Nations statements on human rights. Because they are 90% English in origin in New Zealand, teachers lack the skills in learning about other cultures in deeper or more meaningful ways. Treatment is too often superficial. Some experiments and innovations on teacher training to improve inter-cultural skills appear promising. Economic constraints for in-service work are a major problem.

A project is underway on resources and teacher training for education about ethnic minorities. A national survey of learning and teaching in the social studies subjects is underway, to be completed in 1982. It includes sections on pupil achievement, classroom practice, resource use, and community expectations.

Pakistan

The ethics and the mores of the Islamic State of Pakistan inevitably converge on the desirability of peace, which can come only through understanding, accommodating, putting positively a high premium on differences and developing respect for others' moral, political and economic concepts and not merely tolerating the differences between different value systems.

Due attention has been paid to the inculcation of knowledge of international systems. The curriculum designed

for various grades has focused on the awareness and knowledge. The extra-curricular activities arranged to celebrate human rights day and other activities bearing on international understanding are recurrent features in school life. The two subjects, social studies and Islamic studies form the basic core in creating the world view. The curricula in social studies deals with history, geography, political science, sociology, anthropology and philosophy.

The course content for secondary level is as follows: ideology of Pakistan; emergence of Pakistan; system of government; natural and industrial resources; people and culture; welfare state; community development and education; geography of Pakistan; international relations. These topics are organized as Islamic ideology, national cohesion, personal development, pursuit of knowledge and international understanding.

Unesco has co-operated in running the Associated School Project in Pakistan through association of 50 secondary schools scattered all over the country. These institutions are either pilot secondary schools or comprehensive high schools. A second National Convention of the Unesco Schools Project was held in May, 1979. The Unesco Clubs have also been formed and the membership is increasing as the working teachers in various institutions are taking keen interest in the activities of Unesco.

Philippines

In 1977 the Bureau of Elementary Education undertook the Experimental Elementary Education Programme (EEEP) which included the following objectives: to develop the spiritual, moral and physical capabilities of the child; to provide the child experiences in the democratic way of life; to inculcate in the child the ideals and attitudes necessary for enlightened, patriotic, upright and useful citizenship.

To achieve these objectives, elementary education shall provide for: the incuication of spiritual and civic values and the development of a good Filipino based on an abiding faith in God and genuine love of country; the training of the young citizen in his rights, duties and responsibilities in a democratic society for

active participation in a progressive and productive home and community life; the development of a basic understanding about Philippine culture, the desirable traditions and virtues of the people as essential requisites in attaining national consciousness and solidarity; the teaching of basic health knowledge and formation of desirable health habits and practices; the development of functional literacy in the vernacular, in Pilipino, and in English as basic tools for further learning; and the acquisition of fundamental knowledge, attitudes, habits and skills in science, social studies, mathematics, arts and work education and their intelligent application in appropriate life situations.

Direct education in human rights at the elementary level is placed in social studies and character education, although concepts of the human rights are integrated in all subject areas. There is no specific strategy used for the teaching of human rights. However, emphasis is given to behaviour change. Learning in any subject proceeds from the acquisition, integration and application of particular knowledge, attitudes, and skills that will result in the internalization of desirable values which are expected to be demonstrated consistently in the child's behaviour.

The expected variety of behaviour is included in the elementary learning continuum as key behaviour indicators (KBIs) which the teacher and the pupils must be aware of before any learning activity and which must be manifested by the children after instruction. These KBIs include behaviour relevant to human rights as well as other desirable values and ideals which are basic to making an individual an effective and productive member of society.

The key concepts which make up the contents of social studies include environment, social organization, change, socio-economic development, and heritage. These are the concepts which run through the entire social studies programme, gradually growing in sophistication and complexity in the expanding environment of the local, the national, the regional, thence the international communities. The social studies offerings have corresponding conceptual themes for each year level. Social Studies I - The Community, deals primarily with the native town, spiralling to the neighbouring towns. for purposes of comparison to have bases for

generalizations. The study may extend to the student's province or region. Social Studies II - Philippine History and Government, deals with the nation. Social Studies III - Development and Progress, takes up the problems of the nation. Social Studies IV - the World, deals with the international community. Human rights, per se are studied and discussed during the week of United Nations Day and the week of Human Rights Day. The week's lessons are often capped by a programme for the whole school, or some such significant activity.

In the social studies curriculum, the study of human rights is integrated in several lessons taken up throughout the school year. In the first year, in the study of the student's native community, the recognition of human rights and their violations in the home and in the community, takes place.

Although integration of human rights is possible with all the key concepts mentioned earlier, it is with social organization that human rights is incorporated directly. Situations related to such sub-concepts as role, interaction, social control, and the family as a basic social institution are examined, and discussed through values-identification and clarification. Situations such as the inhuman or indignifying treatment of household help and less fortunate relations living with the family, the domineering posture of elders or older brothers and sisters towards siblings, the unkind and cruel treatment of the physically defective among peers and playmates, are used for the purpose. Utilizing various techniques, values are identified, modified, created and re-oriented. These values necessarily involve human rights.

In the second year, Social Studies II which focuses on Philippine history and government, is virtually a course on the people's aspirations for human rights and fundamental freedoms. The study of the historical beginnings of the people is a study, among other rights, of the right to life. The study of the early revolts, the Philippine revolution, the struggle for independence, is a study of the right to self-determination, the right to nationality, the right to be free of the shackles of colonialism and imperialism. The study of the structural and functional organization of the government is a study of basic political rights.

In the third year, in which Social Studies III deals with the problems of national development and growth, the study of human rights in the economic, the social, and the cultural spheres takes place. The analysis of problems such as poverty, unemployment, drug abuse, inflation, population explosions, soil erosion, etc. invariably hinges on human rights.

In the fourth year, the scope of Social Studies IV, which deals with the international community, allows the discussion of human rights in depth: the violations, the denials of human rights where they happen, and respect for human rights where they are esteemed and upheld.

A wide range of teacher education programmes have been initiated to support these educational efforts for international understanding, peace and respect for human rights. Aside from regular teacher education institutions, other bodies, such as the Law Centre of the University of the Philippines have been associated in the training and orientation of teachers.

An Asian Centre on International Humanitarian Law, Law on Human Rights, and Refugee Law is in the process of being established in the University of the Philippines Law Centre.

The Centre, will work in close co-operation with the United Nations High Commissioner for Refugees and the International Institute of Humanitarian Law. It initially countenances a documentation centre of Philippine materials on human rights.

Republic of Korea

Respect for human rights, love of peace and international understanding are a part of constant themes repeatedly emphasized in all the textbooks on all levels of education in civic morality and social studies. At the primary level, episodes are used to illustrate guiding principles such as love of mankind and world peace; or respect for human life transcending national boundaries.

At a higher level, in a textbook of social education for third-year students of middle school, basic ideas of democracy are outlined - that democracy rests ultimately on respect for man,

his basic freedom and equality, regardless of his ability, character, and aspirations. It is also noteworthy that democratic elements in history and cultural traditions are emphasized, such as democratic institutions of Korea in ancient times and views of Confucian scholars that national policies should be based on the public opinion of the people. In a textbook of morals at the same level, an episode concerning racialistic behaviour is intended to illustrate that it is essential in human society to be able to think in anothers' position. In the texts for the courses on society, politics and economics, or on civic morality for high-school and college students, the same themes are repeated, only in more sophisticated ways: the philosophical roots and historical background of the idea of human rights are discussed in both western and traditional contexts. Special attention is given to human dignity, respect for life and benevolence.

There is no separate research institute devoted to the study of human rights. There, however, is an Institute of Humanitarian Law, and the Korean Association of International Protection of Human Rights, which acts as a consulting body to the people. It also makes an annual report on the cases of violations of human rights in Korea. There is also a Department of Human Rights attached to the Ministry of Justice. There are several institutes for the study of peaceful unification of Korea. But there does not seem to be any institute devoted to peace research, except for one established at Kyung Hee University, which, apart from researches on peace, is offering post-graduate courses in peace studies leading to a higher degree.

Socialist Republic of Viet Nam

An educational reform is now being undertaken in the Socialist Republic of Viet Nam. One of its main targets is "We'll look after and educate the young generation from childhood to maturation, so as to create a very important initial basis for the formation of the new Vietnamese, the working people imbued with a sense of collective mastery and developed multi-sidedly". In order to reach this target, an all-round education, in general, and a morality education, in particular, is being carried out. Due attention has been paid to the problems of human rights, international understanding and peace.

Uncle Ho's five teachings are the content of morality education of the pupils. They are: Love the country and fellow-countrymen, study well and work well, unite and maintain discipline, practice hygiene, be honest, modest and brave.

This content is taught to the pupils through the subject 'morality'. At first level schools, they can grasp the basic knowledge of morality. At second level schools, they have a better understanding of it, and at third level schools they continue to form more firmly concepts of morality and especially get acquainted with various categories of morality.

Apart from morality, general sociology is taught from grade 7 to grade 10. It supplies the pupils with systematic and basic knowledge of the Constitution, views and concepts on nature and society, moulding up of the collective mastery system, forming of large-scale production, a new culture and a new type of man; national defence and national revolutionary cause, international policies.

Human rights are viewed as the right to collective mastery: mastery of society, mastery of nature and mastery of oneself. This content is included in the programme of morality education at first and second level schools as follows:

a) At the first level: to respect the national flag, anthem and the portrait of the great leader - beloved President Ho Chi Minh; to love the country and the people (parents, brothers, sisters, teachers, friends, relatives); to be willing to help others and to have a sense of safeguarding public property; to fully accomplish every task concerning study, manual work to strive to learn well by good methods; to carefully keep and save public property; to behave well towards everyone, including foreigners; to respect social ways of life, regulations and rules (from traffic rules to school's internal regulations); to practise hygiene and keep in good health.

b) At second and third levels: the right and the duty to study, and perform manual work and national defence; ideals, prospects, loyalty to the motherland and feelings and behaviour towards other people; love happiness and

marriage; industriousness, expeditiousness, optimism, patience, self-reliance, responsibility, discipline, honesty, modesty, love for science; methods of training, morality.

On international understanding and peace, the pupils get knowledge of other countries and gradually form good manners and habits towards foreign guests (polite, hospitable, kind, inoffensive). Then they gradually get a better understanding of, and have good sentiments towards young friends and people in other countries (love and respect, unity, support, correspondence, wall-newspapers, introducing foreign friends' activities, world painting competitions, friendship, solidarity, support and assistance to struggles for independence). Besides, the pupils are educated in love for peace, in vigilance and hatred for the enemies that invade their country and other aggressors as well. Therefore, they are ready to take arms to defend their beloved homeland.

In order to equip the pupils with good knowledge, sentiments, moral habits and manners, the following activities (in-and out-of-class) have been applied at first and second level schools: Teaching and learning subjects, particularly 'morality' and 'general sociology'; taking part in manual labour in general and productive labour in particular; taking part in social and the masses' work and artistic, sport, gymnastic, entertaining and scientific activities; moulding commune consciousness of pupils; taking part in international activities.

The training of teachers in terms of the required competencies, at all levels of education has been given high priority. Further, the orientation of principals in the ability to direct the morality education of the pupils has been given attention.

Building up the material-technical bases for morality education (books, newspaper, magazines, notice-boards, tradition halls, film-projectors, etc...) has also been given special attention.

Sri Lanka

The primary school curriculum has environmental studies, which develops into social studies as the student reaches grade VI,

the first step at the junior secondary level. Environmental studies is based on 11 themes, several of which incorporate simple ideas of international understanding, peace and respect for human rights: our house and their occupants; what we eat and drink; what we wear; help in our work; unity in diversity; our environment, things that are around us; our school, it's environment; our helpers; our movements ways and means of communication; earth and its surrounding; what we see and hear.

At the secondary level, local study, society, social changes and cultural activities of the grade 6 syllabus gives a wide understanding of social structure and its functioning in the students immediate environment. The student himself being within that society will be conscious of the differences among individuals and groups. Given such an environment he will be able to come to his own conclusions regarding the character of the society. Such knowledge of one's own society may later be extended to knowledge of a wider area embracing the whole world.

Grade 7 takes him to the past. He learns about the origin of life on this planet and its gradual development up to the present day. In this unit he will learn how human species evolved to its present state. Human types have certain characteristics. These may be slightly different from one another, depending on the climate and other physical conditions under which they have evolved. In grades 9 and 10 students are expected to study themes such as society, man and political blocks. In this section his knowledge will be extended to the global society and international organizations. In the grade 10 syllabus, students learn about wars. They study about important wars and warfare. Peace means not only absence of war. The antagonisms between countries may continue without resorting to open conflict. This is a good opportunity to understand the concept of 'cold-war'. They would learn that peace can exist only when there is international understanding and co-operation. In grade 8, under international organization and the role of the United Nations, respect for human rights is stressed. In Sri Lanka, which has a history of more than 2,500 years of Buddhist influence, equality of all human beings is easily taught.

Training teachers for social studies has been a problem. Most of the teachers have had no special training to teach this subject. In order to overcome this difficulty, an in-service training programme has functioned from 1972. Master teachers appointed by the Ministry of Education help the teachers not only to keep in touch with the latest developments, but also explain the current methods of teaching social studies. The universities started a new diploma course in social studies. Today teacher training colleges in Sri Lanka have taken up the responsibility of providing courses to train teachers in this subject. Moreover there is a postal training unit which supplies the necessary instructions to teachers. After completion of this course, an examination is held and the successful candidates receive a certificate of competence. The need for pre-service training for teachers to teach this subject is strongly felt. But inadequacy of funds has prevented such a programme from becoming a reality.

Thailand

One of the landmarks in educational development in Thailand was the announcement of the National Education Scheme of 1977. The scheme prescribes a new schooling system, as well as new objectives of education at the primary and secondary levels. Among these objectives, the most relevant to human rights and international understanding are: to promote a sense of respect for one's own and others' rights and duties . . .; to promote consciousness of belonging to the Thai nation, as well as to the human race as a whole; to uphold equality, integrity and justice.

To translate the new National Education Scheme into practice, the new elementary and secondary curricula were launched in 1978. The new elementary curriculum aims at imparting basic literary and life skills to the general population of the majority of whom live in rural areas. Among the social relationship skills, the new curriculum sets among other things objectives on rational decision-making, problem-solving through peaceful means, and true understanding of regional and international environments. However, one does not find course outlines in life-experiences (the new subject areas incorporating social, and natural science studies), which reflect the objectives so stated.

At the lower secondary level, which consists of three grades, the new curriculum is set with ten objectives. Among these, objective No. 10 provides for the promotion of good understanding of mankind, with the view to peaceful living. The course-outlines for social studies at secondary grades 2 and 3 provide studies of neighbouring countries such as those in Southeast Asia, and others such as Australia, New Zealand, Africa, North and South Americas, as well as Europe. The social studies at both grades 2 and 3, take up about five units out of the required 21 units per year, thus constituting a considerable portion of the learning periods.

At the upper secondary level, which consists of three grades, the new curriculum provides for seven objectives or aims. Among these, are the aims to promote respect for human rights, and to increase true understanding of the economic and political problems of the world, and to foster consciousness in being part of the inter-dependent world, and know how to solve problems through peaceful means. However, in the course-outlines of the social studies, it is not easy to find any portion of the required courses explicitly devoted to such objectives or aims. The units on democratic political system at grade 4 involve a study of human rights. The units in the electives provide for a study on conflicts among nations and the role of international organizations such as the UN, in the keeping of peace.

Learning, on the other hand, is the result of the total environment, in school and out-of-school for that matter. Deliberate school-organized activities may also exercise an immeasurable impact on students' attitude and value systems. Believing in such a principle of learning, the Ministry of Education encourages the schools to organize activities which tend to promote international understanding and human rights. Since 1960, about 55 schools and colleges in Thailand have been associated with the Associated Schools Project (ASP) launched by Unesco since 1953. These 55 educational institutions consist of 11 teachers colleges, 3 technical colleges, 35 secondary schools and 6 primary schools. They are all scattered over different parts of the country. The school activities which they have organized cover a wide range, from an exhibition of artifacts, slides and posters of different nations on different occasions, to essay contests on the subject such as

human rights, and the role of the UN in the resolution of conflicts; to exchange of arts objects with different countries such as Malta, etc. All these 55 educational institutions have expressed their lively interest in extending these activities, and expressed their concern that the new secondary and elementary curricula are rather restrictive in these matters. It is therefore hoped that if more encouragement is given to the schools and colleges in both spiritual and physical aspects, the ASP may be extended to cover more schools.

Union of Soviet Socialist Republics

The foremost tasks of the Soviet school include the fostering in pupils of a scientific world view and their education in the spirit of peace, patriotism and internationalism. The scientific world outlook, which is important for every individual to possess, is shaped at school by way of imparting to the pupils a system of knowledge about the world around them, about man's past and present, by developing the cognitive activity of children and adolescents and involving them in public and labour activities along with adults. One of the tasks of the school is to take pupils outside ordinary consciousness and cultivate in them a scientific consciousness that reflects objective reality more deeply and fully. Scientific knowledge forms a solid basis for enabling pupils to understand an objective picture of the world and its development, interrelationships, times and peoples, the causes behind wars and the conditions for preserving peace on earth.

The contribution of all school subjects such as mathematics, biology, literature, foreign languages, is essential for the education of an internationalist, who must have wide mental horizons, a worldview, free from nationalistic opinions and feelings. But, unquestionably, social science, and geography are the subjects that indicate to pupils about the development of mankind, its past and present, the destinies of various states and peoples, and their relationships and connections. The content of these subjects in their entirety directly influences the moulding of pupils' scientific world outlook, their views on the world and their attitude to their compatriots and other peoples.

The textbooks on ancient history used in Soviet schools also contain a wealth of material revealing links between predatory wars and aggressive acts on the one hand and the exploitative essence

of capitalist social relations on the other. Abundant concrete material shows pupils how, in the 17th to 19th centuries, the ruling classes of different countries established their colonial empires and waged predatory wars in Latin America, Asia and Africa, subjugating the peoples of those continents, ruthlessly exploiting them and thereby retarding their development and progress for years. The peoples of these territories fought grim battles against colonialists in their efforts to regain their freedom and independence. Their struggle was a response to the enslavers' unjust and annexationist actions. On the basis of the abundant and concrete material, the textbook 'Modern History' shows that World War I was caused by the striving of the ruling classes to re-divide the world and seize foreign territories. Because of the mercenary aims of the exploitative minority anxious for enrichment, mankind suffered immense losses and irreplaceable cultural material and values were burned in the flames of war.

Much space is given in Soviet history textbooks to the section entitled 'The Causes, the Character and the Results of World War II'. It inflicted particularly severe damage and suffering upon the peoples of the USSR. The generation that sustained and well remembers all the horrors and hardships of that war, the bloodiest in the history of mankind, is still alive. In order to prevent another, even more terrible war, the younger generation must have a scientifically substantiated answer to the question as to the causes of World War II. The textbooks show the growing contradictions between the imperialist circles of different countries and their striving to redivide the world yet again and destroy the world's first socialist state. Imperialism is shown to have advanced to the historical arena as the most aggressive and misanthropic force - fascism - which was instrumental in unleashing World War II.

The concept on the leading role of the masses imbues the rising generation with a confidence that it is possible to put an end to war on earth. It makes meaningful their participation in the peace movement and in compaigns of protest against the arms race and in other actions aimed at promoting peace. The syllabuses in history provide for a special theme 'The Movement of Peoples for Peace' which deals with ways in which the masses of all countries can wage the struggle for world peace.

The entire course of social subjects is to bring pupils to an understanding of the fact that human progress is incompatible with acts of violence, aggression and suppression of other peoples.

The syllabus in the social subjects in the Soviet school include special topics and sections in the textbooks, concerned with the principles of peaceful coexistence and economic co-operation between the countries with different political systems. Textbooks on history, geography, and social science present the main source from which pupils draw information and form ideas about other peoples.

Education to inculcate internationalism begins with things that are plain to a child, from the fostering of respect for and understanding of people of other nationalities living in their countries. The Soviet school has accumulated much experience in educating children in the spirit of internationalism, for the USSR is a multi-national country inhabited by more than 150 peoples and ethnic groups. Instruction conducted in the native language of pupils is a basic principle of the system of public education in the country. In each of the 15 national republics, which are all sovereign and have their own Ministries of Public Education school children study the history of their people. Besides, there is a course of the history of the USSR which describes the formation of the Union of Soviet Socialist Republics and the contribution made by every people to the advancement of science, culture and production.

Various holidays and festivities acquainting school children with their coevals from other constituent republics are part and parcel of many lessons. The festivals 'Fifteen Republics - Fifteen Sisters' are often held at schools. Every class prepares material on the republics. National songs and dances are learned, national costumes made, and reports on the labour achievements of the working people of a given republic are prepared and delivered. The festivals are striking and vivid celebrations provide a great emotional boost to international education. Tourist trips, excursions, inter-republican summer camps, joint labour teams which serve to promote friendship among adolescents of various nationalities are widely practised in the Soviet Union.

Soviet school children receive extensive and scientifically substantiated information on peoples of other countries.

Peace and respect for human rights

The inclusive course of history (lasting six years and compulsory for all school pupils) comprises ancient history (the fifth form), medieval history (the sixth form), the history of the USSR, modern world history and recent history (the seventh through tenth forms). Textbooks also deal with the history and the present-day state of the peoples of all continents - Asia, Africa, America, Australia and Europe.

While fostering in the young internationalism and an interest in what is happening in other countries, schools in socialist countries imbue them with a readiness to come to the aid and rescue of those who are in distress and adversity, with a readiness to fight against aggression, oppression, against racialism and discrimination. 'There is no such thing as somebody else's trouble.' - such is the credo of school children by which they are all guided in studying the present day international situation.

Unesco programmes

The Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms was adopted by the Unesco General Conference at its eighteenth session in November 1974. This Recommendation is of great importance as it places strong emphasis on the active participation by individuals, local groups and communities in efforts to deal with global problems. In every field and at all levels of education, it serves as a legitimizing force for intensified action to develop international education. For the implementation of the Recommendation, Unesco organized the International Meeting of Experts on the Role of Social Studies in Education for Peace and Respect for Human Rights, in 1976 in the USA. Unesco has also organized a series of regional seminars for educators: Geneva (Switzerland) - 1977; New Delhi and Jaipur (India) - 1978; Helsinki (Finland) - 1978; Sofia (Bulgaria) - 1979; and Helsinki (Finland) - 1980. A series of national studies has been conducted in Czechoslovakia, Egypt and India. Furthermore, a handbook for classroom teachers on implementation of the Recommendation is being prepared at present by a group of ten co-authors under a contract made with an international non-governmental organization.

The recent Twenty-first session of Unesco's General Conference held in Belgrade has approved the convening, in 1982, of an inter-governmental conference on education for international understanding, co-operation and peace and education relating to human rights and fundamental freedoms, with a view to developing a climate of opinion favourable to the strengthening of security and disarmament. The Associated Schools Project in Education for International Co-operation and Peace, comprises at present some 1,400 educational institutions (primary and secondary schools and teacher-training institutions) in 74 Member States. In Asia and the Pacific there are at present 14 participating Member States with some 473 schools. The number of Associated Schools per country varies from one in Indonesia to over 100 in the Philippines. The objective of that Project is to promote education, to encourage the carrying-out of experimental activities during the course of the school year and within the framework of the curriculum, on world problems and the role of the United Nations in solving them, on human rights, on other cultures and countries, and on man and his environment. The results of such activities are to be disseminated at both the national and international levels, so that other schools and countries can learn of the positive results obtained and undertake similar action.

Unesco has recently carried out an overall evaluation of the Associated Schools Project, and organized an International Meeting of Experts on the Development and Evaluation of the Project, in order to consider new strategies for further development of the Project in the light of the evaluation report. On the occasion of the Project's thirtieth anniversary in 1983, Unesco plans to organize a World Congress on the Associated Schools Project.

Another aspect of Unesco's current programme includes a two-year project for multilateral consultations on secondary school history textbooks published in several European Member States (Finland, the German Democratic Republic, Italy, Poland and the USSR). This project is being carried out in collaboration with the Finnish National Commission for Unesco. A similar project is foreseen for several Member States of the Asia and the Pacific region for the next triennium. Negotiations have already begun with a few National Commissions for Unesco in the region. Publications on apartheid, disarmament and geography teaching are also underway.

Peace and respect for human rights

The International Congress on the Teaching of Human Rights took place in Vienna in 1978 at the joint initiative of Unesco and the Government of Austria. Following a recommendation made at this Congress, a meeting of experts was held at Unesco in 1979 to draft a Seven-Year Plan for the Development of the Teaching of Human Rights (1981-1987). Another important activity was the organization of the World Congress on Disarmament Education held in Paris in 1980.

Chapter Two

IMPROVING SOCIAL STUDIES/CIVIC/MORAL EDUCATION FOR ENHANCING INTERNATIONAL UNDERSTANDING AND PEACE AND PROMOTING RESPECT FOR HUMAN RIGHTS

(Group Reports)

The Meeting formed two discussion groups:

Group A	-	Primary Education
Group B	-	Secondary Education

for the detailed consideration of ways and means to improve social studies/civic/moral education for enhancing international understanding and peace and promoting respect for human rights - Agenda Item 5.

Each group, in respect of the level concerned, deliberated on significant aspects of the following:

- Curriculum development/research
- Learning resources
- Classroom and extra-curricular activities
- Teacher training

A technical discussion note,[1] which raised a number of critical issues in regard to the various sub-topics of discussion, formed a take-off point for elaboration of problems and issues and possible solutions.

General implications of the doctrine of human rights

The International Congress on the Teaching of Human Rights held in Vienna (1978) stressed the fundamental importance of human rights. The final document of the Congress indicated that "Human rights is education and teaching must aim at fostering

1. Provided by the Bureau of the Meeting.

the attitudes of tolerance, respect and solidarity inherent in human rights; providing knowledge about human rights, in both their national and international dimensions, and the institutions established for their implementation; and developing the individual's awareness of the ways and means by which human rights can be translated into social and political reality at both the national and international levels."

The present Experts' Meeting also recognized the foundational importance of human rights in its deliberations, and a backdrop for the Group Discussions, a sub-committee of the Meeting provided the following general implications of the doctrine of human rights for international understanding and peace.

The doctrine of human rights manifested in various declarations in the contemporary world, especially in those of the UN, is of paramount importance to all people in the sense that it is the first universal moral code in human history which is accepted in principle by all the peoples of the world. Its basic idea may be said to be truly universal in the sense that the moral injunctions for the respect of fundamental human dignity may be identified in almost all cultures and religions. It may also be regarded as an aspect of inevitable tendencies inherent in modernization, namely the 'universalization of experiences'.

For the first time in human history, the emergence of certain specified international standards in civic morality is being witnessed. It provides a moral standard to judge the nature of a given political community. It also offers hope of educating the youth of the world to work for a common goal of building a better world. With a liberal dose of imagination, it may be possible even to look forward to the time when the traditional conflict between the 'good citizen' and the 'good man' would disappear.

However, while recognizing its importance, it is also necessary to note some of the problems in implementing the international standards of civic morality in practice or in education, particularly in this region.

First, the doctrine of human rights has an element of ethnocentricism in its currently prevalent forms. It appears to have been predominantly based on the particular values and

experiences of the developed Western countries acquired in the course of their modernization. It seems to have been assumed that their basic notion of atomistic individuals possessed of a bundle of inalienable rights could be extended to the whole world. In practice this may encounter cultural or ideological resistances, which would impair the chances of implementing the basic spirit of the doctrine itself. Besides, it is essentially an abstract principle, which is likely to remain empty words without tradition or considerable accumulation of experiences in running social institutions for their realization. It may be important, in this respect, to revive and keep up with traditional elements in each country corresponding to the basic idea of the doctrine.

As an example, some countries have a good tradition of respecting and taking care of old people, who would still remain helpless and alienated from the society even if formally entitled to enjoy all the rights enumerated in the declarations of human rights. In the tradition of these countries, it is not the rights of old people but the duty on the part of the youths which has been given emphasis - duty emanating from the extension of concrete filial piety they feel for their own parents, and not from any abstract principle of the rights of the old.

Secondly, those rights declared as unalienable are in reality contingent upon concrete conditions of a given society. Besides, some of them may be mutually contradictory if taken literally. This may breed cynicism and disillusionment about the principle itself. Having been largely based on the experiences of the developed world, the doctrine, in its present form, may come into conflict with the necessities of the countries currently engaged in their efforts for economic, political or social development. It may be helpful for its actual implementation, to incorporate some sense of 'duties' in the doctrine.

Third, the universality of the doctrine should be given due emphasis not merely as an abstract principle, but in the concrete context of the modern world in which the principle of national autarchy is largely a dream of the bygone age and existence itself, let alone satisfactory existence, depends on mutual understanding and co-operation of nations. A universal code of morality, a broad consensus on the common objectives of the world, is a

necessity in a world in which daily lives are closely inter-connected and people cannot remain apathetic to conflicts or sufferings in other areas without incurring detrimental effects on themselves.

Finally, in view of the limitations of the doctrine in its present form, it may be desirable to try to formulate a new principle which is more universally valid and more widely applicable, based on the experiences and aspirations of a wider range of peoples, establishing truly common goals for the whole mankind.

Report of Group A (Primary Level)

Social studies, whether manifested as a single subject (in various forms of integration), or as separate subjects, deals with content related to history, geography, civics, economics, sociology, anthropology. More than in any other subject area, social studies deals primarily with the human species in society, in a variety of aspects related to the functioning of the human being. Even cold 'facts' of social studies embody in them the drama of the strivings of human beings for a better society and for self-realization, over time and space. Thus the content of social studies is uniquely suited to act as a vehicle for projecting international understanding, peace and respect for human rights. By its very nature, in its multiplicity of dimensions, social studies provides the basis for progressing from an ego-centric or uni-centric view of the human being to a socio-centric and global-centric perspective. In the concepts of social studies are found the rational foundations for a humane world as well as the concommitant prerequisities of empathy, concern for others and appreciations of human beings as individuals and as clusters of individuals labeled communities or nations.

With such obvious and powerful convergences with international understanding, peace and human rights, social studies has not only a significant role to play in regard to the promotion of these ideas, but also a paramount obligation to do so, especially in the present context of the power of nations to destroy the world - both the innocent and the accused.

The arguments indicated above for the role of social studies apply irrespective of the manner in which Member States organize the area of social studies - integrated, separate subject areas, separate subject for moral education - examples of all of which

are found in the region. While sufficient research evidence does not exist in the region to make a conclusive judgement about the benefits or otherwise of one kind of organization or another, at the lower primary level at least, there are, predominantly, movements towards integration of the content of social studies, frequently focused upon selected, locally-relevant real-life situations.

At the primary level, it seems clear that at least the following specific roles may be provided to social studies/civic/moral education in the context of international understanding, peace and respect for human rights:

- Promote those values and that moral development required for international understanding, peace and respect for human rights, which will lead to more sophisticated ideas and convictions later.
- Establish habits or patterns of behaviour that society considers important for social identity and cohesion.
- Provide basic awareness and knowledge frameworks for the learning. Reflection, analysis and deeper meaning will emerge as the child matures and engages in further learning.

The cluster of concepts taught through social studies or otherwise, but related to international understanding, peace and respect for human rights, does have different interpretations in the different countries of the region. However, the Group decided not to engage in terminological or definitional clarifications or consensus activities. It resolved to accept the general meaning and implications as well as the implicit ideological basis portrayed in the UN Declaration on Human Rights and other UN Declarations and Resolutions. The Group also acknowledge the individuality and diversity of interpretations that may be placed on those general meanings. The Group recognized that the Unesco Recommendation Concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms, had also retained the definitions of the above sources. The rights of the human being form the cornerstone for all the other concepts involved.

Article 26 para. 2 of the UN Declaration on Human Rights was taken to be particularly relevant in the context of primary education.

> "Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedom. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace."

Further, Section III/4 of the Unesco Recommendation provides the guiding principles for educational efforts in this area.

a) an international dimension and a global perspective in education at all levels and in all its forms;

b) understanding and respect for all peoples, their cultures, civilizations, values and ways of life, including domestic ethnic cultures and cultures of other nations;

c) awareness of the increasing global interdependence between peoples and nations;

d) abilities to communicate with others;

e) awareness not only of the rights but also of the duties incumbent upon individuals, social groups and nations towards each other;

f) understanding of the necessity for international solidarity and co-operation;

g) readiness on the part of the individual to participate in solving the problems of his community, his country and the world at large.

The Group also noted that while interpretations of the concepts varied, it was possible to identify universal or common values that all peoples currently hold, and which correspond to those stated in the Declaration of Human Rights. Many philosophers would contend that values related to the preservation of human life and survival were universal in their simplest form.

Similarly, all people have certain biological or emotional or moral needs that must be met such as sustenance and shelter; physical safety and health; affiliation with others; self-realization.

These simple commonalities could well form the first introductions to the more complex concepts of international understanding, peace and human rights. In fact, the search for commonalities rather than differences in other aspects of living - commonalities of the joys and sorrows of common people - their ceremonies, songs, folk tales, games may well become the initial bases of complex concepts.

Curriculum decision making

The Group recognized that problems in curriculum decision making can arise from the very nature of the ideas, values and moral aspects of learning themselves. Some countries expressed difficulty in finalizing and interpreting a basic reference point or body of knowledge that might provide the substance of these studies. However, when a focal point was available, such as through a national ideology, curriculum decision making becomes a much easier task.

The laws, religious beliefs and practices, customs, traditions and constitutional statements were variously cited as providing frameworks for studies in this area. However, it was acknowledged that expectations implied in these sources, and actual outcomes, were not always matched. Beyond the substantive or major value positions identified, there existed those values which were negotiable, less precise and subject to change from time to time. There were also others which may be argued to be valid in the context of the greatest good to the greatest number, but not necessarily to some given set of individuals. The possibility of tensions between the ideas, values and beliefs of individuals and the socio-political context in which those beliefs are enacted, is commonly very real.

It was acknowledged that the reality of the world is such that a government would wish or be obliged to behave in such a way that may seem to contradict the personal value positions that it has endorsed nationally or internationally. At times people may be asked to relinquish or suspend values on rights in

the national interest. Changes of this type must produce uncertainty and even cynicism. Further, the voiced idealism not necessarily manifested in international events by those countries which voice them, must also add to such uncertainty and cynicism.

Such contradictions, dichotomies and aberrations arising out of various interpretations of the concepts involved are inevitable in the real life of nations. However, if more than sentimental superficiality, or ritual tokenism is to be achieved, prior to curriculum decision-making, it is essential that as much of a consensus regarding the interpretation of these concepts must be reached, with as wide a participation of the general public in the clarifications as possible.

However, this does not mean that exposure of learners to the complexities, contradictions and sophistications are always needed at all levels of education. Dealing with the primary level, these complex concepts themselves as well as their relationships to,or contradictions visible in national and international socio-political issues, are unlikely to find a direct place in curricula.[1] The maturity of the children of this age group would not permit a meaningful discussion of these sophisticated issues. The implicit abstractions, complexities and subtleties are best left to higher levels of education, after the learners have reached formal levels of cognitive operation.[2]

Nevertheless, these abstract concepts, in their essence and in their component elements, must find a place in the curricula at the primary level at a level of concreteness within the mental capabilities of young children. A gradual progression has to be designed and built, making it possible for the learners, given time and with growth of maturity, to comprehend the nuances of

---

1. It should be emphasized that while such complex issues may not appear in primary-level learning sequences, the *curriculum developers* must concern themselves with such issues, and find answers that are applicable in the given national situation.

2. Since many children in the region leave school at the end of the primary level, this further education in regard to international understanding, peace and respect for human rights has to be continued in out-of-school education.

the concepts of international understanding, peace and respect for human rights and indeed find conviction and pre-disposition for action regarding individual duties and obligations related to these concepts.

One example of such a progression could be the following:

Promoting respect for the rights of others in the home/ school/neighbourhood of the learner;

↓

as a means to:

Promoting respect for the rights of others in the wider community of the learner;

↓

as a means to:

Promoting respect for the rights of others in the larger society (nation) of the learner;

↓

as a means to:

Promoting respect for the rights of others in other societies (nations);

↓

as a means to:

International Understanding;

↓

as a means to:

PEACE

The vehicles for acquiring such preliminary ideas could be very simple at the primary level, in keeping with the need for correspondence with the maturity level of the learners. Even rule-bound games, or recognition of loneliness, pain and suffering in others, or placing oneself in the 'skin' of another, may be such vehicles. Pervasive moral 'principles' as "do to others as you would expect others to do to you" may be the foundational ideas at this level.

This illustrates the next important issue in curriculum decision-making - the close interaction between 'content' and 'methodology' in the learning and teaching of international understanding, peace and respect for human rights, especially at the

primary level. A similar integration exists for example in a 'simplified' component of human rights, but in terms of pre-requisite competencies that must be achieved by learners moving towards an understanding of, as well as a predisposition to take action about, human rights. In this context the acquisition of self-worth (in addition to recognition of other's worth) is such an essential pre-requisite. The development of self-worth can lead to a belief in the possession of human rights, especially in socially and economically disadvantaged populations. Curriculum decisions related to the 'content area' self-worth must mingle intimately with the methodological aspects of utilizing those real life situations in which the learner, without perhaps consciously recognizing it, is indeed exhibiting excellence - such as in looking after buffaloes or in a particular participatory role in a village festival. Especially at the primary level no clear distinction need be made between 'methodology' and 'content'. Indeed the methodology used often becomes the content on which preliminary ideas of international understanding, peace and human rights are developed. It is useful to consider a methodology-content hybrid as the basis for curriculum development in this area at the primary level. (Even at higher levels, methodologies such as simulations can form the basis for concretizing and internalizing sophisticated concepts such as respect for others convictions and religions).

Coherent convergence between the maturity of the pupils and the sophistication of the concepts involved in international understanding, peace and respect for human rights is but one of the dimensions of the maturity factor.

The maturity factor has other dimensions too, of importance in curriculum decision making. As learners mature, their moral development, in particular moral reasoning, and belief systems undergo changes. As content cum methodologies are being developed, the nature of the maturity stage of moral development, and the reasons the learner attributes to a particular moral stance become vital characteristics to be taken account of in curriculum decision making. Other aspects such as the nature and extent of intervention outside the classroom that may be suitable or acceptable are also implications that would need to be considered in relation to the maturity factor.

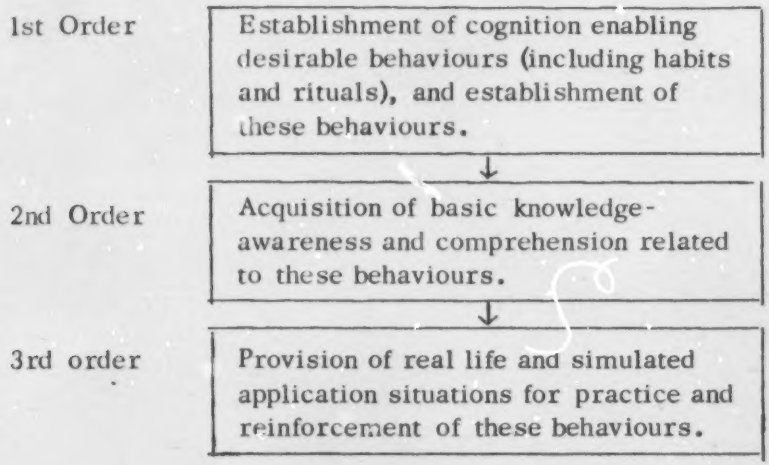
Curriculum decisions regarding sequencing of learning form another cluster of issues that are particularly difficult to solve in the area of international understanding, peace and respect for human rights. The difficulties arise from the attributes of values learning and moral development by pupils. In this respect it would seem most practical to reach sequencing decisions by considerations of the actual learning situations in the primary level classrooms. With the recognition that curriculum development in this area is a hybrid of content and methodology, the decisions regarding careful sequencing take on a special importance. In a practical sense, teachers have difficulty in deciding where to start in this area and what reasonable expectations they might have of their pupils. Are these values taught or caught? Should knowledge and understanding be interdependently linked? Are pupils motivated or interested enough to accommodate the learning into their behaviour system?

It is claimed that for classrooms, schools, communities and societies to function in a cohesive and organized manner, certain habits and behaviour traits must be inculcated in young children. The identification of these habits, the scale of that learning or 'conditioning' and the way in which that learning is undertaken will vary from country to country. There is an inherent danger in this process. Young people may become so entrenched, closed and inflexible in their behaviour that they may lose the ability to adapt to changing situations, and certainly changes will occur, often rapidly.

A second aspect of learning in this area could be labelled knowledge-awareness. It could be agreed that at the primary levels, the lowest levels of cognition should be achieved. Recall, comprehension and acceptance of basic knowledge or beliefs about society is a starting point. As the child matures, engages in further learning in the broadest sense, the knowledge gained will acquire meaning, through reflection and personal experience.

A third aspect of moral and values learning is the provision of real life experience where the learning can be applied. When behaviours are met by approval and appreciation they will be consolidated in the child's behaviour patterns. This is the way of parenting and it would seem to be appropriate for schools, at least for the beginning years of schooling.

The three aspects of moral and values learning may be represented diagramatically as follows:


1st Order
Establishment of cognition enabling desirable behaviours (including habits and rituals), and establishment of these behaviours.
2nd Order
Acquisition of basic knowledge-awareness and comprehension related to these behaviours.
3rd order
Provision of real life and simulated application situations for practice and reinforcement of these behaviours.

It should be emphasized that the aspect that involves the acquisition of knowledge is a critical one and may indeed be made simultaneous with habit formation or may even preceed it. All aspects interact and are interdependent.

The learning sequences should assist children to inquire into the ways people think, feel and act, at the local, national as well as at the international level. An extension of this is the development of assisting children to be sensitive to their own values, as they compare their own situation with that of other people. 'Moral dilemmas' used in simulation situations or in social drama are particularly useful in helping children to develop such competencies. So are social participation, and community intervention and involvement.

Aside from decisions related to intended learning outcomes, the Group appreciated that specific attention had to be paid to the organization of efforts for the development of curricula - the process for curriculum decision making.

In one important sense, curriculum decisions are made by teachers continually, in the classroom. This is an integral part of the teaching/learning process. Teachers react to the responses of their children in the course of the daily learning programme.

Consequently, a teacher's personal commitment to education for international understanding, peace and respect for human rights is a critical factor that cannot be overlooked. However, official curriculum statements and policies, which amount to statements of intent, are a part of all educational systems, to greater or lesser degrees.

Systems vary in this approach to formulating those curriculum statements. In some instances Governments may generate the statements independent of educators. On other occasions a small centralized specialized committee will make the major curriculum decisions. In still other situations, recognized academic bodies may be delegated the task of advising the Government on such curriculum decisions. At the other extreme, the curriculum may be negotiated between parents, students and teachers at a given school. Usually various combinations of the above occur, at various levels of the education system, and at various stages of decision making and implementation.

The relative merits of centralized and decentralized curriculum decision making have been the subject of much educational debate. Whilst centralized decisions are easy to monitor, provide predictable outcomes and a certain degree of equality of educational experience, others would contend that genuine involvement of (say) teachers, parents, the community, in curriculum decisions can create commitment to reinforcing educational-philosophical positions and contribute substantially to enhanced success in implementation, without the need for central coercion. The two positions are not mutually exclusive, especially in the area of content-methodology for international understanding, peace and respect for human rights. The question becomes; "Who can best do what?"

It may be appropriate for central committees to provide philosophies, interpretation of concepts and frameworks for action that can also provide opportunities for teachers and the community to make those decisions that directly effect learners in the classroom.

A final important aspect of curriculum decision making relates to evaluation in values learning and moral development in international understanding, peace and respect for human rights.

Evaluation of affective learning is extremely difficult. The question becomes "should sophisticated and protracted techniques of measurement be utilized or can reliance be placed upon the judgement and good sense of teachers to assess the impact of their teaching activities?"

Even when objectives are expressed in terms of behavioural outcomes, doubts emerge as to whether the responses are contrived, genuine or enduring. It seems that the sensitivity and complexity of this learning may well defy totally effective evaluation strategies and this is a condition that may have to be accepted within the constraints of resources available for extensive complex evaluations. Until the matter is resolved, techniques of guided observation and recording of children's behaviour in a variety of situations inside and outside the classroom seem to have acquired wide acceptance.

This is clearly an opportunity for longitudinal studies of pupil behaviour to be undertaken. When pupils leave the protective and guiding ambit of the school and family, then the ultimate result of the learning will be revealed. Other sociological studies of the effect of moral learning can provide crude indicators of the effectiveness of educational programmes, such as social deviance, family breakdown, employment patterns, reactions to political manifestos and world events. However, the inability, in practice, to control the many variables in investigations of this nature often makes the results of dubious value.

Learning resources

It was also likely that a variety of learning resources would be needed in the system. Special efforts are required to encourage individuals and groups outside the usual national curriculum centres to provide such resources related to international understanding, peace and respect for human rights, in a variety of forms - not only the printed page - but as posters, comic strips, films, video tapes, slides, etc. The mass media are specially important sources for such purposes.

To co-ordinate coherent and reinforcing action that can mobilize such varied resources, a management infrastructure, sensitive to maximum utilization of available resources, would

need to be established. This same infrastructure could also be utilized to provide the curriculum development groups with access to a variety of resource persons and materials, often outside the Ministries of Education, so that the fullness of the concepts of international understanding, peace and respect for human rights may be imparted in the learning materials, especially if the simplification and concretization of the sophisticated concepts are to be attempted for learning at the primary level. Such access will ensure due recognition of the nuances of the concepts as well as concrete instances through which foundational or prerequisite components may be introduced.

The relationships between teaching/learning methodologies and styles, and choice of materials are inextricably linked. Approaches advocated for the primary level vary greatly. The following are only suggestive of the modes that may be utilized.

- Using all modes of experience-information as they emerge in the school and society, such as events of interest or issues that arise in the daily life of the school.
- Using life episodes and case studies of people and events.
- Using field trips and information gathering activities within and beyond the school, such as visits to museums, cultural sites, ceremonies, factories, orphanages, forests, streams, cities.
- Direct involvement in the community by children undertaking special community projects, such as planting trees, helping in flood relief, harvesting crops, building fences, cleaning areas, visiting the old and the sick.
- Using socio-drama, simulations, music, dance and literature, including folk dances, folk drama, poem contests.
- Forming international friendship clubs.
- Organizing meetings of youth representatives to discuss issues of the day.
- Inviting parents and community members to come to the school.

- Publishing class or school newspapers and engaging in the study of the daily newspapers.
- Organizing meetings of parents-teachers and members of the community to share planning of programmes and other matters relative to this area of the curriculum.
- Teacher discussion, dialogue and questioning, accompanied by a wide range of teaching aids.
- Adoption of system-wide textbooks for all students.

It is of course essential that learners see the doctrine of human rights and mutual understanding, concretely manifested in the organization and practice of the above activities.

All of the above require relevant learning materials and, except for the last, not necessarily in the form of textbooks. It would seem necessary, for particularly international understanding, peace and respect for human rights as an area where the borders of content are not or cannot be defined with 'permanency', to consider 'learning resources' as a totality, within which, of course textbooks would form an important component.

Concern was expressed that materials describing social conditions and life in other countries may not be accurate or properly explained in learning materials. It was apparent that no easy solution existed for this difficulty. Severe problems of rapid obsolescence of learning materials was also evident. Unfortunately, in most countries, the investment provided for education related to international understanding, peace and respect for human rights was far from adequate to provide for the necessary corrections.

Teacher education

The central importance of teacher education in this area of the curriculum is acknowledged. Clearly the subject of education for international understanding, peace and respect for human rights and related themes and topics, by their very scope and nature makes thorough and effective training of teachers imperative. A great deal of potential harm to the young child could be done by inept, disorganized and unskilled teachers. Behaviours, either immediate or latent, that would be quite contrary to the objectives identified, may well be produced.

Country descriptions of the organization and design of teacher education revealed widely different approaches in areas such as the following: entry standards of trainees; duration of courses; content of courses; methods of instruction; teacher-internship; teacher assessment.

This wide spectrum of processes and procedures related to teacher education, by circumstance or design, results in teacher capacities and needs that might be expressed as follows:

Characteristics of Teacher Education Programmes and their Relationships: A General Descriptive Framework

Low levels of entry qualification	⟷	high levels of entry qualification
Short periods of training	⟷	long periods of training
High degrees of teacher dependence and assistance	⟷	autonomous professional educators
High degrees of supervision	⟷	low degrees of supervision

Many teacher education programmes fall somewhere between the ends of the spectrum described above. In practice, however, too frequently those with the lowest entry qualifications are provided with short periods of training. These teachers are far from being autonomous professional educators, yet little assistance is provided to them, and the degree of supervision is also low. Significantly the spectrum does not mention the quality of instruction. Outstanding teachers frequently emerge from dubious teacher education programmes, indicating that other important non-instructional elements are involved.

There are several special teacher education needs of social studies teachers participating in teaching for international understanding, peace and respect for human rights. In most cases, primary teachers, in addition to taking responsibility for the total curriculum of the child are expected to be proficient in guiding children's emotional and moral development. The sensitivity and complexity of this task is most demanding. It is made more so by

the absence of any widely accepted theory related to affective learning as indeed is beginning to exist for cognitive learning. Contributions by theorists have fuelled speculation and debate rather than provide a consensus or a reliable theoretical framework that can be translated into practical instructional guidelines.

It has been suggested by many members of the Group that educational psychology and pedagogy that focuses upon affective learning provide the most useful theoretical framework for teacher preparation in this area. Teacher preparation programmes where this has received major emphasis seem to achieve success.

At a personal level, it is frequently claimed that teachers who are more mature and have a rich and wide range of life experiences enjoy success in this area of learning. Certainly teachers need to be emotionally and ideologically mature, stable and confident.

At a practical level, social studies teachers working in the area of international understanding, peace and respect for human rights should be especially skilled in discussion and questioning strategies, techniques of acquiring,analysing, synthesizing and evaluating a wide range of resources and skills, and in organizing pupils and others in a variety of learning situations and patterns.

Positive attitudes toward self and others are central to all educational pursuits. It has particular relevance to education related to morality and values and to the broader field of international understanding, peace and respect for human rights. In areas of poverty and deprivation, building self-esteem is an important means to breaking the passivity and acceptance of exploitive situations. In developed areas, nurturing self-esteem is a means to helping pupils through periods of dislocation and uncertainty in their lives. Teacher education programmes should enable teachers to carry out this work effectively.

The teacher is a behaviour model to the pupils. The modelling role of the teacher in these affective learning situations assumes as great an importance as the 'content' being taught. Teachers are obliged to exemplify all the best qualities and behaviour that they would ask of their pupils. Human beings being what they are, all prove to not always meet those expected standards. This condition is especially relevant where the

distinction between the school and the community is blurred, such as in community intervention activities used for learning purposes. In these circumstances, the role of teacher and members in the community especially demands strong commitment and dedication. The quality of a teacher's performance is also a product of the personality of that teacher, independent of the training that the teacher received. Close attention to the psychological and emotional strengths of potential teachers should be considered when trainees are selected for the purposes of teaching for international understanding, peace and respect for human rights.

Practical guidelines for teacher education programmes may be gleaned from the characteristics of successful pre-service teacher education programmes. It seems that there is an absence of consensus in research undertaken on the effectiveness of teacher education in this area. The following characteristics may be tentatively identified on the basis of the experiences and perceptions of the Group:

a) A practical probationary period, early in the teacher education programme, provides an opportunity for the trainees and the system to assess suitability for the role.

b) Trainees with higher achievement in the upper levels of secondary education have greater chances of success.

c) Programmes where teachers of teachers had extensive and successful practical classroom experience are more effective.

d) Programmes with two balanced strands of learning, subject knowledge and pedagogy are more effective.

e) Programmes where practice guided pupil-observation, action research, surveys and analysis of pupil behaviours in classrooms help teacher trainees link theory and practice.

f) Programmes with a significantly large experiential component of teacher observation and practice seem to be more effective. (This is perhaps the only generally accepted criterion for successful programmes that is reflected by research on this topic).

g) Smaller, locally orientated teacher education institutions which preserve the trainees' identification with the local community seem to be advantageous.

h) Programmes that reflect the special language situations in which the trainees would be required to work after induction are favoured.

Despite convictions about the desirable characteristics outlined above, the Group acknowledged the constraints placed by limited resources. To this should be added the tendency of funding organizations, for a variety of reasons, to favour secondary and and tertiary learning institutions. The notion of 'higher is more important' certainly cannot be substantiated in educational terms. The generic and foundational aspects of primary education should be reflected in the funding arrangements made.

Special attention should be paid to preparing teachers for family and community involvement. There is much evidence that links pupil achievement and motivation with levels of genuine parental involvement in the learning process. Whilst some societies have traditionally and intuitively accepted this reality, others have resisted this type of development. The situation is changing. There is worldwide acceptance that external learning in general and learning that goes on in the home must be acknowledged with a co-operative rather than competitive attitude on the part of teachers. This aspect is of particular importance in learning for international understanding, peace and respect for human rights.

The physical and emotional task of undertaking a responsibility can be quite exacting. To visit homes, organize interest groups, organize meetings, encourage visits to school and utilize the people resources of the community in the learning programme requires a high level of organizational and public relations skills and a strong commitment to the task. Alternatively, organizing children to go into the community to undertake special community projects is also important and this makes similar demands on the abilities of the teacher. Many of the required competencies can be learned, but it is the experience of the Group that they are seldom taught for in teacher education programmes. If successful genuine and enduring teacher involvement is to be achieved, this aspect must be reflected in a designed manner, in the teacher education programmes that are offered.

Because of a variety of factors such as ambiguous curriculum specifications, unsuitable or inadequate training, lack of resources, it is frequently found that teachers are unable to translate the curriculum developer's intentions into classroom practice and achieve the intended learning outcomes. This is specially so in the complex area of international understanding, peace and respect for human rights, even after the best efforts of teachers. Consequently, teacher education programmes should also reflect essential components of curriculum development theory and practice that will enable the teachers to interpret accurately what has been written in curricular specifications. The programmes must concretize the curriculum theory and practice through exposing the 'chain links' that start with policy decisions and sophisticated conceptual frameworks related to international understanding, peace and human rights and connect themselves all the way down to simple learning sequences and activities recommended for the primary level classroom. Curriculum developers must assist also. It seems that curriculum development personnel often nurture the mysticism of their craft at the expense of clear and simple language communication.

It has been suggested that teachers who are 'dependent' within the spectrum outlined earlier could also utilize the mass media communication devices, such as television, radio, newspapers and newsletters and pamphlets, magazines and books, to bring surrogate teacher assistance to their classroom.

Societies are dynamic and are continually changing. If social education is to match social reality it is necessary to continually refresh and update teacher knowledge and skills in this area. Whilst teachers have a professional responsibility to do this for themselves, they are frequently unable or disinclined to do so. Consequently an in-service component of teacher education is essential. This will vary in style, scope and sophistication according to the various needs and resources of the systems in the countries. The following modes of in-service education already in use in at least a few countries in the region, are worthy of consideration:

- Distance-learning programmes
- Self-instructional learning packages

- Video and audio broadcasts and tape exchange programmes
- Vacation training programmes
- Evening and weekend seminars and courses
- Travelling lecture and workshop teams
- Advanced schools experience and exchange programmes.

In all areas, matters of costs and teacher incentives assume major significance. Teachers in service must see the need and benefits that will accrue from such activities, as a pre-requisite for involvement.

The teacher's behaviour has long been identified by interaction analysts as the single most important controllable variable in the classroom. The issues and suggestions raised above are intended to emphasize the importance attached to this reality, especially in the context of moral and value learning implied in education for international understanding, peace and respect for human rights.

Experimentation and research

The great paucity of experimentation and research in the teaching and learning of international understanding, peace and respect for human rights at the primary level is an unfortunate feature in the region. Some of the vital dimensions for research are explicitly or implicitly indicated in the sections that are reported above. There is no dearth of topics for investigation. In this report the Group wishes to put on record the urgent necessity for research institutions, and not only those in education, to undertake such investigations without delay, in order to support the existing programmes and those yet to be planned, in education for international understanding, peace and respect for human rights.

Report of Group B (Secondary Level)

Group B started its work with two basic assumptions, namely, (1) that social studies has an important role to play in education for enhancing international understanding and peace and promoting respect for human rights; (2) that in the process of content planning and definition the Recommendation concerning Education for International Understanding, Co-operation and Peace in Education

Relating to Human Rights and Fundamental Freedoms, adopted by the Unesco General Conference in November 1974, is accepted as a basic frame of reference.

Curriculum and learning resources

The Group identified problem areas relevant to education for enhancing international understanding and peace and for promoting respect for human rights. The problem areas identified are as follows:

a) Human rights and cultural minorities (ethnic, linguistic and religious);

b) National integration;

c) Inter-cultural communication and international understanding;

d) Peace and disarmament;

e) Moral education;

f) Socio-economic equality/rural-urban differences; and

g) Women's rights.

The Group recognized that there is a dearth of instructional materials, other than textbooks related to these areas. Hence, there was an urgent need to think about more effective learning materials, such as audio-visual aids and supplementing reading materials. For such purposes, as well as for the development of textbooks, it was necessary to identify important ideas and concepts in these areas.

a) Human rights and cultural minorities (ethnic, linguistic and religious)

Important ideas and considerations:

- In developing and producing materials about cultural minorities, it is important to derive the informational data from local leaders/elders, as well as from anthropological studies of social scientists.

- There is a need to respect the language of cultural minorities, yet recognizing the importance of having a national language to foster national unity.
- It should be borne in mind that the unique customs and traditions of minority groups could enrich the nation's culture.
- Respect for human rights of cultural minorities could be enhanced through the school (classroom and extra-curricular activities) and through the mass media.
- Teaching about the different religions will go a long way in fostering international understanding.
- There is a need for cultural orientation of teachers who would teach about cultural minorities.

Practical suggestions:

The curriculum and learning materials should:

- Include authentic materials about the ways of life of cultural minorities derived from local leaders/elders and the studies of social scientists.
- Use the mother tongue of cultural minorities side-by-side with the national language.
- Use the unique customs and traditions of minority groups as curricular enrichment of social studies curricula and learning materials.
- Feature the songs, dances and poetry of cultural minorities in extra-curricular and school recreational activities.
- Provide for the training of teachers who will teach cultural minorities.

b) National integration

Important ideas and considerations:

- The curriculum and textbooks as well as other learning materials must reflect the significant contributions of local and national figures, racial/ethnic/religious groups

as well as the problems and achievements of the common people, to help foster national unity and human respect for all concerned.

- The development of international understanding requires in students the inculcation of responsibilities as citizens within their own countries.

Practical suggestions:

The curriculum and learning materials should include:

- The ways of living of all the groups - ethnic/racial, linguistic and religious - forming a nation, their problems, difficulties and aspirations.
- The lives and activities of the leaders or groups.
- The national philosophy (principles), treasures, festivals, art forms, national songs, dances, games, national flag and other symbols.

The national media should, likewise, be used to reinforce the quest for national unity.

c) Inter-cultural communication and international understanding

Important ideas and considerations:

- Teaching about world figures could help promote international understanding.
- Inter-cultural and inter-country quiz competitions. exchange of students, teachers, films as well as materials could help promote international understanding.
- International non-governmental organizations could also help promote international understanding.

Practical suggestions:

To promote inter-cultural communication and international understanding, it is suggested that the following be done:

- There be inter-cultural and inter-country quiz competitions and essay contests. In this regard, it is important

to guard against merely adding to the learners' store of factual knowledge. It is more important to get at the heart of the life styles of other peoples, and develop appreciation and empathy for them.

- Exchange of students, teachers, social scientists, writers, artists, film makers, who can produce social, cultural and other learning materials. One should provide safeguards that these exchanges of students and teachers do not lead to such individuals becoming dysfunctional to their society upon their return.
- Current world affairs need to be a part of curriculum of secondary schools. The social studies courses should emphasize understanding of the underlying rationales of the political, social, religious and economic points of view of different nations/cultures.
- Emphasis should also be on international economic and cultural co-operation and solidarity among peoples; as well as on the long peaceful periods in history when nations had mutually positive influences on each other.

d) Peace and disarmament

Important ideas and considerations:

- Peace is necessary for the survival and further development of mankind.
- The outbreak of war in any part of the world could lead to serious and disastrous consequences for all people.
- The present-day trend of armaments built-up could lead to widespread destruction in the world.
- Disarmament is a moral issue.

Practical suggestions:

The curriculum and learning materials should include:

- Amount of the extent of damages, human and material, caused by wars.
- The excessive cost of present-day armaments, and how much constructive activities like building schools, houses,

hospitals and training of teachers, could be done with that money. Posters about this should be developed.

- Disarmament as a moral issue should be a part of the secondary school curriculum. Discussions should include obstacles to disarmament.

e) Moral education

Important ideas and considerations:

- In moral education programmes awareness of the human rights of individuals to make choices within the bounds of the societal norms or accepted value systems is important.
- Every teacher is a moral education teacher.
- Moral education has its roots in the home and society.
- The way a school is run should reflect the objectives of moral education programmes.

Practical suggestions:

The curriculum and learning materials must:

- Consider moral values that have permanent existence within a given cultural context (non-negotiable) and those that may change with time (negotiable). Such an analysis could form the basis for selection of curriculum specifications.
- Develop the concept of a morally educated person as one who can debate about moral principles and actually exercise (not merely talk about) his/her human rights to make choices within the bounds of the society's norms or accepted value systems.
- Avoid the use of highly moralizing lengthy textual materials. Instead, more audio-visual materials that could provide springboards for discussions of moral issues should be developed.
- Involve the community in deciding on, and shaping the content of moral education.

- De-emphasize imposing elitist values on the learners.

f) Socio-economic equality/urban-rural differences

Important ideas and considerations:

- The promises made during the struggle for national liberations and commitments made in the country's constitution, bind a people to bring about socio-economic equality in the shortest possible time.
- The gap and widening differences in the socio-economic positions among the citizens, whether staying in villages or in cities, tend to weaken a nation.
- Socio-economic equitability, if not outright equality, has long been the quest of mankind.

Practical suggestions:

The curriculum and learning materials should include:

- Factors (national and international) responsible for socio-economic inequality.
- Accounts about how privileged groups, within nation and outside it, are continuing their dominance, (and over-emphasis on elitist ways of life should be minimized).
- Account of man's struggle against discriminatory social systems such as feudalism, slavery, caste system, colonialism, racism which perpetuate socio-economic inequality.

g) Women's rights

Important ideas and considerations:

- Although the constitutions of many countries of the region state that there will be no discrimination on the ground of sex, still in many countries, women's rights are not observed due to religious and cultural considerations.

Practical suggestions:

- There is a need to correct the stereotyped sex roles currently emphasized in many textbooks, songs, nursery

rhymes and fairy tales, which discriminate against women.

- Studies on the role of women in society should find a place in secondary and tertiary education. Curriculum development centres should ensure that the national figures presented include women, as well as men.
- The vocational courses need not be strictly separated for boys and girls. For example, motor mechanics, book-keeping, carpentry, masonry, tailoring and cookery could be thrown open to both sexes.
- Mass media could help in presenting women's rights, as is done in some countries. Representatives of women's organizations may be consulted for curriculum development in this area.

Teacher education programmes

Important ideas and considerations:

- The lack of serious attention in pre-service teacher training to subjects related to respect for human rights, international understanding and peace is notable among countries of the region. In most countries, teacher training programmes emphasize mainly the methods of teaching, neglecting the content areas related to human rights and peace. In some countries, courses dealing with human rights, international understanding and peace are optional.
- The need to improve teacher education programmes in most countries has been identified, and efforts have been made, both in pre-service and in-service programmes, for the training of social studies teachers.
- Financial constraints and lack of teacher motivation appear to limit in-service education in this field.

Practical suggestions:

- The content area of human relations, international understanding and peace within school subjects should

be given due importance, along with instruction in methodology.

- Courses dealing with human rights, peace and international understanding should be provided, as well as training in teaching methods to promote such learning.
- Experiences of international understanding and intercultural communication should be included as part of pre- and in-service training programmes.
- Curriculum development centres need to develop innovative materials and in-service training programmes designed to promote human rights, international understanding and peace.

Management aspects of curriculum development

a) Organizing curriculum development

Important ideas and considerations:

- Generally all the existing curriculum units show some concern in social studies subjects for the issues of respect for human rights, international understanding and peace. These issues are, however, treated in different ways depending on the need and the requirements of the curricula in different countries.
- Some countries identify these issues in specific courses of study, for example, inter-cultural and multi-cultural education; international education; character education, moral education and/or religious education. These are either taught separately or integrated in the social studies or in the general curriculum content.
- In some countries curriculum centres work co-operatively with agencies outside their own institutions in order to obtain consensus or finalization of the curricula related to international understanding, peace and respect of human rights. This involvement appears to be limited in extent.
- Although issues concerning human rights, international understanding and peace are already built-in in many

school curricula, there are problems in many countries at the conceptual, as well as the implementation level. At the conceptual level, it appears that the United Nations documents have not been well considered in the relevant units of the Ministry of Education or the curriculum development centres.[1] Except in some countries, there is no concerted effort towards consciously incorporating these issues in the school curricula.

- Generally there are no special curriculum committees dealing in issues related to international understanding, peace and respect for human rights in most of the countries. In some countries there are standing committees that have representative members from within and outside the Ministry of Education or relevant units whose functions are to formulate syllabi, evaluate or finalize curriculum materials.

Practical suggestions

- In many countries, ideas regarding international understanding, peace and respect for human rights can be built into established subjects as geography, history, civics.

- The involvement of agencies outside curriculum centres in co-operative curriculum development activities in this area should be extended so that wider coverage and national consensus may be obtained.

- Conscious efforts need to be made in regard to incorporating ideas and issues implicit and explicit in the United Nations documents, especially at the conceptual level.

- Standing committees dealing with issues related to international understanding, peace and human rights need to be established so that national and international events may be interpreted and implications for curriculum development established. Such committees, especially,

1. The United Nations Charter, the Universal Declaration of Human Rights and the International Covenants on Economic, Social and Cultural Rights and on Civil and Political Rights.

would need to be thoroughly familiar with the United Nations documents on international understanding, peace and respect for human rights.

Developing resources

Important ideas and considerations

- The quality of teaching and learning about human rights and international and cross-cultural understanding depends on the quality of the learning materials especially in regard to the development of empathy and positive attitudes.
- The importance of developing supplementary case study materials to take students beyond the information given in the textbooks is emphasized.
- Curriculum and resources centres in the various countries do not at present co-operate or co-ordinate among themselves in the development and production of learning materials.
- Most textbooks and supplementary book materials related to other countries are produced by writers who can usually only give an outsiders's view of the culture.
- Only in some states have linkages been established between curriculum centres and the mass media.

Practical suggestions

- Special attention should be paid to the development of good quality learning materials which provide for the growth of empathy and positive attitudes in the learners for international understanding, peace and respect for human rights. The materials should permit exploration of the ideas involved rather than providing unitary answers.
- Material that is supplementary to the standard textbook should be developed to provide the learner with a wide framework to consider the issues related to international understanding, peace and respect for human rights. The case-study form is very useful for these purposes.
- In order to develop well-written materials, it would be necessary to mobilize writers other than traditional

textbook writers. Links with such people as short story writers, novelists, cartoonists, or with such groups as women's rights organizations, trade unions, radio and television broadcasters, and professional societies and associations are particularly beneficial in developing supplementary materials. These groups can produce interesting case study materials and programmes to enliven student interest in a course and develop positive attitudes and values. Links can also be profitably established with local groups and organizations to produce resources which are relevant to a local area.

- Case studies, stories and other supplementary materials produced in one country might be used in another country to help learners understand more of the culture of their neighbours.

- The possibilities of identifying writers, photographers, and artists who can present their culture to other countries should be investigated. Such links would assist curriculum centres in various states improve the resources they use on other cultures, and in this way improve international understanding.

- The power of non-formal education, especially through mass media, in shaping the attitudes of the young should be an important consideration. Links between educators and the media should be mobilized in the task of helping the young acquire a more positive attitude to human rights and world peace.

Evaluation and research

Important ideas and considerations

- In terms of evaluation and research, curricula related to international understanding, peace and respect for human rights in most countries are yet in a development stage, and the coverage is still not comprehensive.

Practical suggestions

- An increase is essential in the number of projects throughout various countries which undertake experimental curriculum evaluation in the fields of international understanding, peace and respect for human rights. Relevant components of the problem areas discussed above offer many possibilities for research and evaluative studies. After picking up good models from these projects, Unesco might support pilot implementation of some of them in selected countries if requested. These experimental programmes should consider materials and teaching techniques, as well as the evaluation of pupil performance by a variety of means such as interviews and written responses.

Chapter Three

SUGGESTIONS FOR FUTURE ACTION AT THE NATIONAL AND REGIONAL LEVELS

Hope was expressed that the substantial levels of consensus reached and the meeting of minds that has occurred during the Meeting would result in some tangible outcome in classrooms for education in international understanding, peace and respect for human rights and the related themes and topics. The following series of suggested areas of action could be taken up at local, sub-regional, regional, national and international levels, under the auspices of the Unesco Regional Office for Education in Asia and the Pacific.

Curriculum-related research

It seems that frequently curriculum decision-making is based on inadequate information about learning characteristics, practices and outcome in the general area of international understanding, peace and respect for human rights. Accordingly, where it is agreed to among participating countries, appropriate research of at least two types should be undertaken:

1. Diagnostic action-research at classroom level to describe, analyse and assess the relative effectiveness in representative classrooms, of various teaching approaches in education for international understanding, peace and respect for human rights.

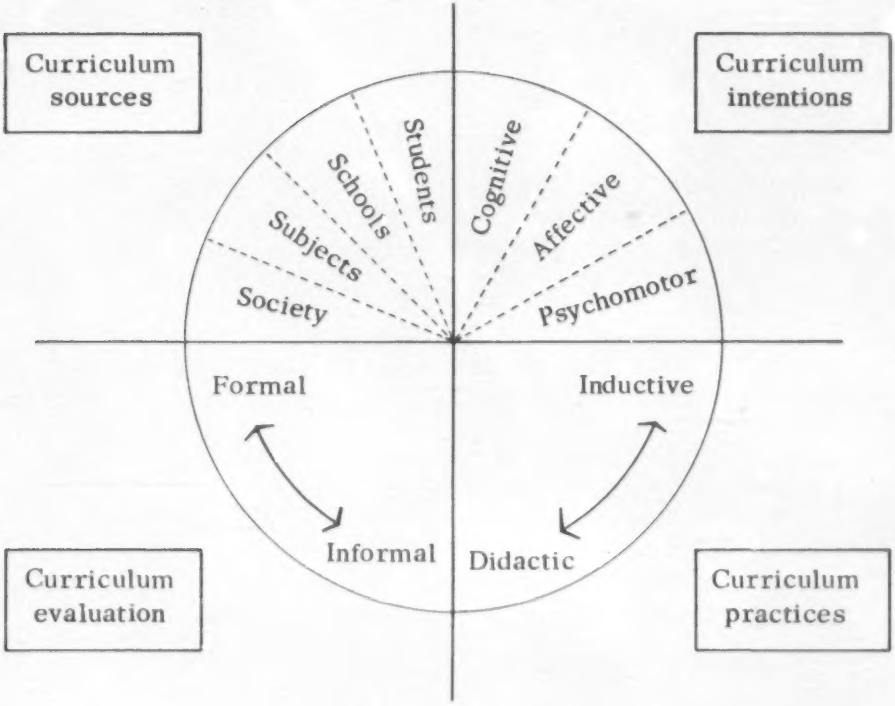
2. Impact studies at classroom level to assess the degree of influence, take-up of innovations, and teacher and pupil reaction to key curriculum policy decisions or events that had intended to create fundamental changes in educational practice related to international understanding, peace and respect for human rights.

Curriculum development activity

As indicated above, the nature, processes and style of curriculum decision making varies greatly in the region. However, some common areas of need for assistance emerged as follows:

1. The preparation of a set of procedural principles to guide curriculum development activity. The documentation of the principles with specific reference to education for international understanding, peace and respect for human rights would enable developers to identify curriculum elements and the relationships between them. The range of elements can be represented diagrammatically as follows:

Basic curriculum model indicating the range of related curriculum elements



2. In conjunction with (1) above, prepare collections of exemplary and successful curriculum statements, resources, practices and evaluatio. techniques.

3. In conjunction with (1) and (2) above, in recognition of the fundamental need to link the school with the family and the community, prepare a resource collection of proven successful strategies that teachers can use to mobilise and influence other individuals and organizations that also contribute to the child's learning, external to the school.

In all aspects of (1), (2) and (3) above, it would be hoped that Unesco Regional Office might act as facilitator and as clearing house.

Curriculum-related materials

The ready availability of properly field-tested and proven effective materials is a fundamental need in this area. Major problems occur not only in availability and authenticity of materials, but also in the level of language appropriateness as used in the materials themselves. The following suggestions are intended to help overcome these difficulties:

1. Undertake at country cluster, sub-regional or regional levels, studies of materials and practices that portray the life-styles and beliefs of other countries, to review such elements as:

   a) appropriateness of reading levels;
   b) authenticity of content;
   c) accuracy of data;
   d) appropriateness of level of ideas used;
   e) general attractiveness and acceptance of the material in the classroom.

Classroom and extra-curricular learning activities

The following suggestions indicate the concern that learning should reflect the developmental characteristics of the learner. Concrete first-hand personal experience is the most appropriate

mode of learning in the primary years. Accordingly, it is suggested that at an individual country level:

1. Measures should be undertaken to encourage teachers to take as many opportunities as possible to provide direct real life learning experiences for children. By venturing into the environment, and collecting, discussing and analysing information, and becoming involved in community projects, the learning will assume greater meaning.

2. a) Mass media provide a rich portrayal of social events and conditions. Where possible these should be utilized in the classroom. Additionally, educational systems should acknowledge the potential of the mass media as a vehicle for planned curriculum intervention,

   b) Special surveys of the needs, capacities and potentials, technologically and pedagogically, for maximising the use of mass media in learning in classrooms should be undertaken.

3. Opportunities should be provided, either separately or by support of existing organizations, for upper primary grade students from many countries to meet together in local, national, sub-regional, regional, vacation camp situations. The value of inter-personal contacts may well be worth the relatively high cost-investment involved.

4. Correspondence exchange within and between students of various countries has long been a part of learning. It should be extended and facilitated where possible. Costs of postage, particularly in developing countries, inhibit the ability of learners to engage in the activity. Accordingly, educators should negotiate with government postal systems to provide special postage rates or concessions to school-student generated and approved mail.

Teacher education

Teacher education (both pre-service and in-service) is acknowledged as the key element in promoting improvement in

classroom practice. However, the diversity of organizational arrangements and practices makes it difficult to establish common areas of need. An outstanding teaching technique in one country may have no relevance at all to another. Accordingly, it seems appropriate for co-operative activities to occur within clusters of countries with particular affinity and common concerns, as a beginning point for sub-regional and regional activity. The following areas are suggested:

1. Reviewing and analysing exemplary teacher instruction curricula, techniques and materials that are used in the context of preparing teachers for international understanding, peace and respect for human rights, broadly defined.

2. Encouraging and facilitating the organization of individual and group teacher exchanges with the purpose of engaging in some appropriate joint development task.

3. Preparing short-duration and synoptic teacher-education courses with matching learning materials in the areas of curriculum development, theory and practice. This might well be accomplished through groups from national curriculum centres, education faculties in universities or teacher education institutions. It is contended that improvement of this aspect of the professional development of the teacher will make him or her a more efficient curriculum decision-maker at the classroom level and better prepared to interpret official curricula devised elsewhere.

A procedure recommendation

The value of a regional meeting of present type is self-evident. However, it is conceded that the value of future such meetings would be enhanced by the conduct of national seminars on the same themes and topics. It is suggested that Unesco recommend this approach to participating countries where resources and time permit, and, if possible, assist such activities.

Annex I

AGENDA

1. Opening of the Meeting.

2. Election of Officers of the Meeting.

3. Consideration of Provisional Schedule of Work.

4. Review of country experiences on the role of social studies/ civic/moral education at the first and second levels of education.

   a) enhancing international understanding and peace; and

   b) promoting respect for human rights.

5. Consideration of ways and means to improve social studies/ civic/moral education for enhancing international understanding and peace, and promoting respect for human rights.

   a) curriculum development

   b) classroom and extra-curricular activities

   c) teacher training

6. Conclusions and recommendations.

7. Adoption of the Draft Final Report.

8. Closing of the Meeting.

Annex II

LIST OF PARTICIPANTS

Afghanistan	Mr. Abdul Wadood Wafamal President, Secondary Education Department Ministry of Education Kabul
Australia	Mr. W. Brewer Supervisor, Curriculum Centre Education Department, 57 Brisbane Street Hobart, Tasmania 7000
China	Mr. Ru Xin Deputy Director Institute of Philosophy, Beijing
India	Dr. G.L. Adhya Reader in History Department of Education in Social Sciences and Humanities National Council of Educational Research and Training Sri Aurobindo Marg, New Delhi - 110016
Indonesia	Mr. Sardjono Sigit Assistant Director, Directorate General of Primary and Secondary Education c/o Jalan R.S. Fatmawati Kebayoran, Jakarta
Japan	Mr. Akio Nakajima Director, Upper Secondary School Education Division Ministry of Education 3-2-2 Kasumigaseki, Chiyoda-ku, Tokyo 100

Malaysia	Mrs. Aidah Abdul Ghani Assistant Director, Curriculum Development Centre Ministry of Education Federal House, Kuala Lumpur 01-34
Nepal	Dr. Mangal Siddhi Manandhar Member Secretary Nepal Social Science Research Council Kathmandu
New Zealand	Mr. Rex Bloomfield Education Officer, Social Studies Section Curriculum Development Division Department of Education, Wellington
Pakistan	Professor Karam Elahi Peshawar University Peshawar
Philippines	Professor Minda Luz S. Lorredo Chairman, Political Science Department University of the East C.M. Recto Avenue, Manila
Republic of Korea	Dr. Jong-Yil Ra Professor Kyung Hee University, Seoul 131
Socialist Republic of Viet Nam	Dr. Dang Vu Hoat Director of Pedagogy-Psychology Department Hanoi Teachers Training College No. I Ministry of Education 21, Le Thanh Tong, Hanoi Mr. Nguyen huu Mao (Interpreter) Expert of International Cooperation Ministry of Education 21, Le Thanh Tong, Hanoi
Sri Lanka	Mr. N.W.M.S. Gunasekera Education Officer, Curriculum Development Centre Ministry of Education Bauddhaloka Mawata, Colombo 7

Thailand	Dr. Vichai Tunsiri Director of the External Relations Division, and Deputy Secretary-General, Thailand National Commission for Unesco Ministry of Education, Bangkok
Union of Soviet Socialist Republics	Professor V. Mitina Institute of General Pedagogics Pavla Korchagina Street House No. 7, Moscow

Observers

SEAMES	Mr. K. Ragupathy Programme Officer II SEAMES 920 Sukhumvit Road, Bangkok 11
WHO	Dr. L.M.St.G. Wertheim Medical Officer Office of the WHO Programme Coordinator for Thailand Devavesm Palace, Bangkok

Thailand National Commission for Unesco

Mrs. Chalermsri Chetragarn
Head of Social Studies
Watprayurawongsavas School
Ministry of Education, Bangkok

Mrs. Lawan Wityawudhikul
Asst. Professor
Chairman of Social Studies, Education Programme
Faculty of Education
Chulalongkorn University, Bangkok 5

Commission of the USSR for Unesco

Mr. V. Goriatchev
Commission of the USSR for Unesco
Ministry of Foreign Affairs of USSR
9, Kalinine Avenue, Moscow G-19

Secretariat

Unesco Regional Office for Education in Asia and the Pacific
Bangkok

Mr. Raja Roy Singh
Assistant Director-General / ROEAP

Mr. A. Chiba
Deputy Director

Mr. J. Ratnaike
Educational Adviser

Mrs. L. S. Dewaraja
Programme Specialist in Literacy and Non-formal Education

Mrs. M. H. Schuringa
Associate Expert for Regional Social Sciences Development

Dr. L. de la Cruz
Regional Adviser on Population Education

Unesco Headquarters, Paris

Mr. M. Kabatchenko
Programme Specialist
ED/SPO/IU

Working Groups

Group A (Primary education)

Mr. S. Sigit (Indonesia), Chairman
Prof. V. Mitina (USSR), Vice-Chairman
Mr. Warren Brewer (Australia), Rapporteur

Members

Prof. Ru Xin (China)
Dr. J. Y. Ra (Republic of Korea)
Dr. Dang Vu Hoat (Viet Nam)
Mr. Nguyen huu Mao (Viet Nam)
Mr. N. W. M. S. Gunasekera (Sri Lanka)
Mrs. Chalermsri Chetragarn (Thailand)
Dr. L. M. St. G. Wertheim (WHO)

Mr. J. Ratnaike (Unesco)
Mrs. M. H. Schuringa (Unesco)

Group B (Secondary education)

Mr. Rex Bloomfield (New Zealand), Chairman
Prof. Minda Luz Lorredo (Philippines), Vice-Chairman
Dr. G. L. Adhya (India), Rapporteur

Members

Mr. Abdul Wadood Wafamal (Afghanistan)
Mr. Akio Nakajima (Japan)
Mrs. Aidah Abdghani (Malaysia)
Dr. Mangal Siddhi Manandhar (Nepal)
Prof. Karam Elahi (Pakistan)
Mrs. Lawan Wityawudhikul (Thailand)
Mr. V. Goriatchev (USSR)
Mr. K. Ragupathy (SEAMES)

Mrs. L. S. Dewaraja (Unesco)
Dr. L. de la Cruz (Unesco)

Appendix

Inaugural Address

by Mr. Raja Roy Singh
Assistant Director-General ROEAP

Bangkok, 16 December 1980

Distinguished Participants,
Ladies and Gentlemen,

I have very great pleasure in extending you, on behalf of Unesco, its Regional Office for Asia and the Pacific and on my personal behalf, a most cordial welcome to this Regional Meeting and to express to you all our deep gratitude for responding to our invitation. May I also take this opportunity to thank the representatives and observers from the UN family of organizations, and from other intergovernmental and non-governmental organizations.

The participants in this Meeting are specialists who bring to bear on the theme of the Meeting a fund of experience and insights, which is enriched by the diversity of their approaches. This gives special significance to the objective of the Meeting which is:

- to exchange experiences of the Member States on the role of social studies/civic/moral education for enhancing international understanding and peace, and for the promotion of respect for human rights.

International understanding, peace and human rights and freedoms are interrelated; indeed they form a seamless web wrought over the centuries by the profoundest quest of the human spirit. Great thinkers of the East and of the West, those who opened new directions for mankind, have in all ages held forth the vision of peace and human freedom even amid the crimes and follies of which unredeemed human history is chronicled. This primeval quest has in our times found expression in the Declarations,

Conventions and Recommendations of the United Nations and its family of Agencies. The founders of the United Nations were aware of the role that denial of human rights had played in causing wars. The adoption without a dissenting vote by the General Assembly of the United Nations of the Universal Declaration of Human Rights was surely a turning point in that quest of the human spirit. Then followed other international instruments, such as the Covenant on Economic, Social and Cultural Rights and the Covenant on Civil and Political Rights, the Declaration of the Rights of the Child, the Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples and others.

Both the Preamble and Article 26 of the Universal Declaration of Human Rights assign a significant role to education and training. By working for the extension and improvement of education, for equality in education and for the promotion of international understanding, respect for human rights and the ideals of peace, Unesco has been active in giving effect to the right to education and at the same time to the realization of other rights and freedoms. In 1960 the General Conference of Unesco adopted a Convention and Recommendation against Discrimination in Education. Another landmark was reached when the General Conference of Unesco adopted in 1974 the Recommendation concerning Education for International Understanding, Cooperation and Peace and Education relating to Human Rights and Freedoms. The Recommendation provides major guiding principles for educational policy and design and refers also to particular aspects of learning, training and action related to ethical, civic and cultural aspects which should be included in education for international understanding, peace and human rights.

While education for international understanding, peace and human rights should permeate all educational action and subjects of study, the group of subjects known by the generic term "social studies" has a unique role in this regard. Whether social studies refers to the subject disciplines of history, geography, civics, etc. or to a body of knowledge drawn together from different discipline areas, it is concerned first and foremost with Man and Society, both in their immediacy and in their multiple

dimensions. Except where knowledge is reduced to inert items of information (historical, geographical or what have you), learning in social studies involves a progression from a uni-centric view of man and society to a multi-centric view, and from the passivity of events to man as an active agent. Thus in the teaching and learning of social studies, empathy, appreciations, recognitions are centrally important. It is here that social studies interfaces with international understanding, peace and human rights and freedoms which your Meeting will be exploring in the next few days.

My colleagues and I in this Regional Office are very happy that for the first time a regional-level activity in the form of this Meeting has been made possible in Asia and the Pacific region in the area of international understanding and human rights. The deliberations of your Meeting will, I am confident, help to promote wider programmes at the level where they mean most, namely the classrooms in the countries. In the last three decades or so, many classrooms round the world, and prominently in this region, have been active in teaching international understanding, peace and human rights; many creative teaching programmes have been developed and used in this regard; the initiatives have continued to increase and multiply. I believe that these teaching programmes and projects in the classrooms growing out of the initiative of teachers and educators and embodying a wide range of experiences are invaluable both as growth points for further development and as sources of learning. I hope therefore that the present regional activity will usher in and facilitate continuing exchange of experiences, materials and personnel among the countries so that we may share in order to strengthen and strengthen in order to share.

Ladies and Gentlemen,

I have the honour to declare the Meeting open and take pleasure on behalf of Unesco in wishing it success.